

THE PACIFIC

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Number 18.

The Supremacy of Right.

OH, it is hard to work for God,
To rise and take His part
Upon this battle-field of earth,
And sometimes not lose heart!
He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.
Or He deserts us at the hour
The fight is all but lost,
And seems to leave us to ourselves
Just when we need Him most.
Ill masters good; good seems to change
To ill with greatest ease,
And worst of all, the good with good
Is at cross purposes.
Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by childlike love.
Workmen of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.
Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible
Blest, too, is he who can divine
Where real right doth lie;
And dares to take the side that seems
Wrong to man's blindfold eye.
For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Frederick William Faber.

THE PACIFIC.

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, May 1, 1902.

Examinations for the Ministry—Ancient and Modern.

It is said by New York papers that Dr. Parkhurst, in a recent sermon, gave a side slap at the New York Presbytery for its refusal to give license to preach to the Union Seminary student who would not express belief in Adam as an historical person. Speaking concerning Christ's selection of the twelve Apostles, Dr. Parkhurst is reported as saying that "it does not appear that they were subjected to anything like the examinations of the present day"; that his confidence was in what they would be, not in what they were; what they would become under his guidance"; and that he was not analytically cautious as to whom he chose. He then goes on to say that "if the same style of sifting that is now adopted in bringing men into the ministry had been applied then, it might have kept Judas out; but likely enough, Peter and John and half of the rest of them would have met the same fate."

There is good reason for the belief that Dr. Parkhurst has been correctly reported. It is in line with what he says in his recent book, "The Sunny Side of Christianity." Writing there concerning present-day examinations for the ministry, he says: "I am not denying that some questions are put to them as to their religious experience, etc., but it is understood by ministerial councils in the Congregational church, and by Presbyteries in our church, that the examination proper has not really begun till the questioners have commenced to grill the candidate on the conundrums of the Bible, and to dislocate his intellectual joints upon the rack of dogmatic theology. And it is the simple fact in the case that a man need not, in such circumstances, be greatly concerned about the haziness of his Christian experience and the general condition of his heart if he can unstammeringly confess to a distinct and certified theology and is prompt to answer his interrogators in the way that they want him to answer them." And then, he proceeds to set forth what, in his opinion, was all the examination Christ gave Peter before he commissioned him as a feeder of his sheep. This examination he finds record of in the last chapter of the gospel according to John. The questions as to whether Peter loved Christ are noted, as are also the answers, and after the final affirmation of love on the part of Peter, Dr. Parkhurst concludes: "And the Lord added, 'Feed my

sheep'; go to preaching; and the candidate was licensed. That is the way Jesus Christ conducted the examination of a candidate for the ministry; and it is no more like the way in which most contemporary bodies conduct examinations than heaven is like—almost any other place."

With all due deference to this preacher, whose abilities make it possible for him to occupy the pulpit of one of the leading Presbyterian churches of this country, we desire to state that this was not the way Christ examined Peter; it was not all the way. The love in Peter's heart was all-important, but it was not the only thing that was important. Christ's dealings with him previous to this indicate that he did not regard love as the one essential thing. And it is evident that Peter was examined many times before he, on that day, replied to these questions of the Master, and was commissioned as a feeder of his sheep. From that time, when from his boats by the Galilean lake-side, Peter had been called to become a fisher of men, he had been in close and constant companionship with Jesus of Nazareth. He had come to some very decided conclusions concerning him whom he was following, and now and then had expressed those conclusions. As Bruce says in his book, "The Training of the Twelve," "they believed—yea, they knew, that he was the Holy One of God." Once when Jesus had put to the disciples the question, "Whom do men say that I, the Son of Man, am?" he advanced to the searching personal question, "But whom say ye that I am?" And Peter answered, "Thou art the Christ, the Son of the living God." The best scholarship of the age finds in this confession the propositions that Jesus was the Messiah, and that he was more than human, that he was superhuman and divine. The words of Christ, just after this declaration by Peter, show that the doctrine in that confession was regarded by him as one of fundamental importance in the Christian faith. And his whole dealing with him at that time and at other times shows that the examination at the time when he said to Peter, "Feed my sheep," was not the only examination, and that in Christ's mind there was something back of love, far more fundamental than love and without which there could not be love in its deepest form and most far-reaching and effective results.

Christ knew before that final conversation what Pe-

ter believed concerning him, and that he loved him. If he did not know it by virtue of knowing what was in man, by a power which enabled him to see into the inmost depths of a man's being, he knew it by the previous statements of Peter. If he knew what he believed, and knew his love, because of such power, that final questioning was merely for Peter's good; if he did not know in this way, it was in order that he might, in those closing hours of his earthly mission, before committing to Peter's hands a great work, have added evidence of his fitness for it. Christ knew of course that love was important. He knew that a man might believe all that Peter had professed to believe concerning him, and yet be without that love for him which would make him a real feeder of his sheep. "Love to Christ's person is one of the most important graces that can adorn a Christian and especially a minister," says Canon Ryle. "Without it, correct doctrinal views, zeal for proselytizing, knowledge, eloquence, liberality, diligence in visiting the sick and relieving the poor are worth very little and will do very little good. With it God is pleased to look over many infirmities."

Questioning Peter, accordingly, at this time, concerning his love, Christ not only drew forth the strongest assertions of deep regard for him, but also what is generally construed as another avowal by Peter of his divinity, in the words, "Thou knowest all things."

If, as some argue, Christ knew, either in one way or another, Peter's exact belief concerning him and his love for him, then that questioning and that thrice-repeated charge, "Feed my sheep," were meant, in part, at least, to teach Peter and others the great lesson that usefulness is the real test of love and working for Christ the proof of love for Christ.

How any one familiar with the gospel narratives can call that final conversation with Peter by the seaside his examination for the ministry passes all comprehension. As here shown, it was a most searching examination which Christ gave those men whom he intended to send forth to lay the foundations of his kingdom. If candidates for the ministry had today such training and such examinations as Peter and the other early disciples had in the training school of Christ, there would not be in the pulpits of our evangelical churches so much preaching of Rationalism and Unitarianism as there is at the present time.

Dr. Parkhurst's intimation in his recent sermon that young men ought to be ordained to the ministry, not so much on the basis of what they are as on the basis of what they may be expected to become "by personal experience and mental enlargement afterward," will have scant acceptance among the churches. This is the plain inference from what he said about the selection of the twelve by Christ. But in applying that to present-day examinations of candidates for the ministry he overlooked the fact that the twelve were at first selected only for training by Christ, and that their real work as heralds of him did not begin until after his crucifixion

and resurrection they had, at his command, tarried at Jerusalem and had been endued with power from on high. It was at that time that they graduated from their theological seminaries and passed the final examinations which made them his ministers. And it is evident, even if Christ was not analytically cautious as to whom he chose for training, that he was cautious as to whom he sent forth finally as gospel heralds and feeders of his sheep. Imitating the example of Christ the churches will today be more cautious in ordaining candidates to the ministry than they are in admitting persons to the theological training schools.

We cannot indorse examinations for licensure or ordination as they are sometimes conducted nowadays, but to open the doors as Dr. Parkhurst seems to suggest would present risk far worse than that of barring out of the pulpit "men who, once there, under the close contact with the Savior which the ministry entails, might be lifted into the fellowship of service with such men as Storrs, Beecher, Moody, Spurgeon and Newman Hall." Peter and John had to come into close contact with Christ before they received their ordination papers. Let the churches demand this same close contact for those who would be his representatives in the ministry today, before it sets its seal of approval upon them, and it will be to the advantage of the cause of Christianity all around the world.

Broadway Tabernacle.

Last Sunday worship was conducted for the last time in the Broadway Tabernacle, on the corner of Broadway and Thirty-fourth streets, New York. Until the new building is completed on Broadway and Fifty-sixth streets, services will be held in Mendelssohn Hall on Fortieth street, between Broadway and Sixth avenue. So passes from use for religious purposes a building which has figured largely in the things which have entered into the important history of the nation. It is safe to say that in the great building to take its place there will never be anything more vital in the affairs of the State or nation than some of the events within the old Tabernacle walls. When the Tabernacle was built, the church being friendly to the Negroes, seats were set apart for them. From this sprung the story that the church was to be an amalgamation church, white and colored people to be seated promiscuously. When, to prevent this, some one set fire to the building, it is said that the firemen refused to attempt to put out the fire, and it was partially consumed. But undauntedly the work was resumed, and the building was completed, and it soon became the meeting-place of the men and women who were working for the suppression of slavery. An anti-slavery society paid ten dollars a day for a while for the use of a lecture room, and in its great auditorium freedom's stirring songs as they came from the lips of the Hutchinson family inspired to deeds of sacrifice and daring. Here spoke Garrison and Phillips, Emerson and Whipple,

Fred Douglass and Lyman Beecher, Gavazzi and Kosuth. From its pulpit Dr. Thompson went to minister for a time to the soldiers on the battlefields of the South; and from that sacred platform, proposing one Sunday that a subscription be raised for a church regiment, he secured in a short time more than thirty-thousand dollars. That call from this loyal man, in the words, "Let this church call for volunteers, equip a regiment and put it in the field to show that we will never give up," coming at a critical time during our Civil War, lifted somewhat the burden from the heart of Abraham Lincoln and put fresh courage into hearts all over the land.

When, because of poor health, Dr. Thompson laid down in 1871 the work which he had carried on so splendidly since 1845, the eminent Scotch preacher, Dr. William M. Taylor, entered on that ministry of twenty years with the Tabernacle, during which it saw its best days, men of wealth, generous men, being brought to its support and large sums of money going into its treasury for missionary and benevolent enterprises.

Changes in that part of the city making relocation desirable, the Tabernacle property was sold recently for more than a million dollars. And under the leadership of the present pastor, Dr. C. E. Jefferson, the church is moving for the establishment on its new site of what may by inherent right, by the middle of the next century at least, be termed the Cathedral of American Congregationalism. Dr. Jefferson says that if he can shape it, it will be a robust, courageous, aggressive church, evangelical in its preaching, biblical in its teaching, foremost in all forward movements, a leader in theology, a friend of the wage-earners, the organ of reform, a refuge for all sorts and conditions of men, the very incarnation of William M. Taylor, the preacher of righteousness; the living embodiment of Joseph P. Thompson, the creator of public opinion; the lineal descendant of Charles F. Finney, the prophet on fire, calling men to flee from their sins; the magnificent personification of the Puritan spirit, proclaiming to all the world liberty for men and loyalty to God."

To this end eight separate endowment funds, aggregating \$425,000, have been suggested. "It may sound like a large undertaking," said Dr. Jefferson to his people, recently, "but it should not be too much for the mother Congregational church of New York in the greatest of the centuries. We want to raise here a monument to the Puritans and their religion which shall stand a thousand years."

The Rev. Dr. J. H. Williams of Redlands, in a recent illustrated lecture on the Southern California missions, paid high tribute to the old mission fathers. He regards the missions as worthy of preservation as historical monuments as Plymouth Rock and Bunker Hill. He thinks that Southern California should erect a monument in memory of Father Serra, the founder of the missions.

The Presbytery and the Seminary Students.

It was not our purpose to discuss in the editorial on "Examination for the Ministry" the questions at issue before the Presbytery that refused to license the Union Seminary student who regarded Adam as a mythical character. We did not therein consider the questions but certain statements made by Dr. Parkhurst. We notice since that writing that The Outlook condemns the Presbytery for its action, and expresses the belief that the finding will be altered and the candidate accepted. The Outlook states that the young man took the position "that 'Adam' signifies man in general rather than an individual, and that the 53d chapter of Isaiah, though typical of Christ, refers primarily to the pious Israelites exiled in Babylon."

However, The Herald and Presbyter, one of the leading Presbyterian papers, says that it was to the credit of the Presbytery that the young man was not licensed, and regards it as "a shame and a reproach that any young man holding such views as his should be encouraged to believe that any Presbytery of the Presbyterian church would license him and endorse his rationalism." The Herald and Presbyter says, concerning his views: "The student said he did not believe that Adam was anything more than a myth, and when confronted with what Paul said about it, answered that he supposed Paul wrote what he believed, but of course this did not change the facts. He also denied that Isaiah prophesied of Christ, or had any personal reference to him, or had any power to foretell future events in any other way than by general inference and in expression of his general hope. Of course, this showed that the young man had no regard for the Scriptures as the revealed Word of God, and no belief that its writers were inspired. He was very persistent in his expressions, so that there was no possibility of being mistaken as to what he believed or disbelieved."

The Sunday following this Presbytery incident the Rev. Dr. Howard Agnew Johnston, pastor of one of the most influential church of New York City, said in his sermon that recent scientific research had not shown that Adam was a myth, but had only put the date of his existence back an indefinite period. The New York Sun reports him as saying: "It is folly to talk of Adam as a myth. No one will deny that there was an original man, whether through creation or evolution."

All in all, it is evident that Presbyterian circles are considerably stirred over this examination incident; and the end is not yet, for it appears that the candidate was given time for reflection and for restatement. It is admitted by the friends of the young man that he was considerably confused. But the difficulty lies not in the fact that candidates do get confused and all tangled up in theology, but that the confusion and tangle seem often to possess them right along through their careers in the ministry, and they get others into a tangle also. Accordingly, it is not easy for an examining body to conclude what is best when a candidate gets tangled.

The Bystander.

The Strike.

The carmen's strike in San Francisco will be remembered as the most complete tie-up ever seen on the Pacific Coast. It was complete in its method, which was effective; in its spirit, which was peaceful; and in its results, which are beneficial.

Public opinion was a powerful adjunct in the conflict which labor waged against capital. The people were with the strikers, not that they believe in strikes, for they do not, but because the carmen were right and the syndicate wrong. The people took, with gracious good nature, the inconveniences of such a strike, and rode on express wagons which would make a London bus blush for shame.

The demand for a small addition to the meagre wage per day, the demand for shorter hours, and the restoration of discharged employes were reasonable. It is too late for a powerful syndicate to object to laboring men forming a union. If a corporation is right, then a labor union is right. The purposes for which both are organized probably make them morally wrong, but in the present conflict between labor and capital economically necessary. The Bystander believes that franchises for the operation of public utilities should be owned by the people, and not by the few.

The position taken by the Mayor of San Francisco was eminently wise and satisfactory. He was signally fair in every word of advice he gave, and thus far the people of San Francisco are to be congratulated upon their Mayor. If he is a sample of the material the laboring class can produce for responsible public positions, let us by all means increase the tribe.

A Strike Scene.

In the moving panorama of the strike strange scenes were witnessed. The streets of Naples present no stranger sights than the street scenes of San Francisco when the strike was on.

One evening the Bystander found himself before a great gathering of carmen and their wives. He recognized in the faces before him many familiar to him as a passenger on the electric and cable cars. It was an imposing sight—these men with their hopeful spirits, as they listened patiently and enthusiastically to the spoken words. Wives and mothers were there, anxious as to the future, active partners in a struggle for the rights of industry. There was a brass band, composed of carmen, and good speeches, given by carmen, and good music by good voices. Then the band played "Home, Sweet Home," and the people filed out into the street, whose cable was silent, and in the distance the large express wagons rumbled, filled with determined, satisfied people, who represented public opinion. It is well for powerful money organizations to remember what Lincoln said; viz., "that you can fool some of the people all the time, and all the people some of the time, but not all of the people all the time." After all the syndicate did the manly thing, and everybody is happy, except Mr. Vining.

The Industrial Problem.

The foregoing reflections upon the strike prompt the Bystander to say some things upon the industrial problem as we have it in this country. The industrial monk is a type of man who withdraws from present conditions, and by a Brook Farm scheme of colonization, or other form of communism, or co-operation, attempts to solve the problem. This has never proved a permanent success, and there is no Scriptural sanction for it. The communism of the New Testament, which failed

at the point where character touched the system, was neither authorized or sanctioned by our Lord. The industrial ascetic has never succeeded. The problem must be solved in the midst of and through modern industrial conditions. Philanthropy, so called, is not the panacea for industrial wrong-doing. It is, to use the figure of another, putting a poultice on a wooden leg. Much of the philanthropy of today is an insult to industrial righteousness. Even Mr. Carnegie can hardly escape the charge that his philanthropy begins at the wrong end of his life. The most flagrant example of giving blood money is that of Cecil Rhodes. His will is an insult to American ideals of right. The bouquet he has given to us is made of flowers plucked from Dutch graves. He has flung his ill-gotten gold in the face of our civilization as a kind of conscience fund, a golden bone, calculated to conciliate the criticisms of Christian England and America. The Golden Rule is the best legacy to leave behind. Cecil Rhodes was a Napoleon in industry, and today "women, in solitary huts on the lonely veldt, frighten their babes into silence with his name." Like Napoleon, he "won his way to empire over broken oaths and through a sea of blood." Let us stop our extravagant eulogies over Cecil Rhodes, and frankly admit that we cannot send our sons to Oxford with his money. Better send them to Berkeley or Palo Alto with our own money.

Dr. McLean on Chinese Exclusion.

It sometimes happens that another is able to say with more clearness that which you wish to say yourself. The Bystander has several times tried to make himself understood on the Chinese question, but it remained for Dr. McLean, in his singularly lucid article in the Congregationalist, to express the real sentiment of the Pacific Coast. The article of Mr. Shinn in The Outlook is more highly colored.

It is hardly necessary to add that the Kahn-Mitchell bill did not express either the opinion or the injunction of the people of California as expressed in the Chinese Exclusion Convention in San Francisco. The article of Dr. McLean does represent that opinion, and, for one, the Bystander thanks the Doctor for his timely, sensible, and conclusive statement. It should be read at least twice by every United States Senator.

Apostles to the Gentiles.

W. N. Burr.

"It was next thing to seeing and hearing Miss Stone," remarked one good lady. "Perhaps Miss Stone did not have any harder time. I wouldn't wonder if she had cleaner things to eat," said another. They had just been listening to Dr. Virginia C. Murdock's story of her escape from China at the time of the Boxer uprising. Any record of church news from Southern California just at this time would be incomplete without some mention of the visit of Dr. Murdock and Mrs. A. P. Peck to many of our churches.

What a fund of information one may gather who goes about with his ears open and at the same time not be guilty of the sin of the eavesdropper. "That little woman is the President of the Woman's Board of the Pacific, and the other one must be Dr. Murdock," I heard somebody say. And I was glad to hear it said, for it was in my own church, and I like to hear my people saying, "American Board" and "Woman's Board of the Pacific" with a family-like familiarity.

At the time of the clash of arms in China, almost two years ago, "Kalgan" became more familiar to many of us than it had been before, from its association with the party of missionaries who escaped from the coun-

try by going northward into Mongolia. As the smoke of battle in China cleared away and the whole affair dropped farther and farther back into history with each passing day, we had found that one of the most vivid of the pictures of the missionary experience of the time that hung on memory's walls, was that of our Kalgan missionaries crossing the Gobi Desert. And now, to look into the face of one who was actually of that party, and to hear her tell the story, seemed an experience "among the events of a lifetime." The story is a thrilling one, and the wonder is that every member of the the part is alive to tell it.

It was good to hear "the little woman" emphasize the "successes" that have attended the work of Christian mission in China. "Christians in America should have it burned into their souls that the forty thousand native Christians who were murdered in China at the time of the Boxer uprising were quite as truly types of the Chinese people as were the Boxers," she said. "The Chinese people are just as capable of receiving the gospel and living according to Christ as anybody else—they are not all cutthroats."

But what a struggle it has been from the day Peter went to Caesarea to carry light to Cornelius, down to this day, to wake up the church of Jesus Christ to the fact that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him"; and that "the Gentiles" can and "shall come to the light," because "to the Gentiles also hath God granted repentance unto life."

Corona, Calif., April 25, 1902.

The Beginnings of Christianity on the Pacific Coast.

REV. E. LYMAN HOOD, PH.D.

"The historian is a prophet looking backwards."—K. W. F. Schlegel.

In every age, history must be written anew. Horizons have vastly extended, giving to patient seers enlarged vision. A considerate charity, more and more recognized, is one of the marked features of modern scholarship. Prejudice meets with scant courtesy. In the past, too often, it has been difficult to get "the truth, the whole truth and nothing but the truth"; for Romanism was divided into irreconcilable orders and Protestantism into a multitude of sects. But a brighter day seems to be dawning. The point of view of these historical interpreters, whom Carlyle has declared are "a perpetual priesthood" has changed. Long ago, it was that of the churchman in his relation to the State. Later, it was that of the ecclesiastic in his relation to the church. Now, may it not be defined as that of the disciple in his relation to the Lord Jesus?

In no epoch is the "sweet reasonableness of charity" more essential than in estimating the colonial periods of American history. Pioneers are not lukewarm. They do nothing by halves; but are on fire with the zeal and passion with which heroes are made. Especially has this warmth and ardor been manifest in climes where the blood is heated by tropic suns.

In 1519 Hernando Cortez burned his ships behind him, bade farewell to the sea, and raising a beautiful black banner, upon which was wrought in gold beneath the cross, "Amici Sequamur Crucem" ("Friends, let us follow the Cross"), marched forth with his five hundred warriors to conquer a continent or die. A century was to pass away before a more familiar band of Pilgrims were to land upon far Northern shores.

Mexico, our next-door neighbor and sister Republic, until recently, has received little recognition from travel-

er or writer. It remains an undiscovered country still to many. There are reasons why we are more familiar with distant lands and by-gone ages than we are with these Americans of our own continent and time. But nowhere in the wide world is it possible to find annals more luminous with heroic service, or lives more patient and zealous in the ministry of him who was meek and lowly in heart, than in the nearby Kingdom of the Montezumas. In Mexico, from the earliest conquests of the Spaniards, the country was ruled by the King, who established the Casa de Contratacion, or India House, the members of which formed a supreme council. They resided in Spain. Upon the subjection of a land, an "audiencia" was appointed in the colony. The members of this royally appointed body, together with the Viceroy, ruled the several colonial possessions of the Spanish Crown in North and South America for three centuries.

Antonio de Mendoza, the first Viceroy to New Spain, was appointed in 1535. By royal edict, he was commanded by his Sovereign "to provide for the service of God and the preaching of the Christian faith for the benefit of the natives and the inhabitants of the provinces." In fact, we can now see that the laws provided by the King and the Council of the Indies made abundant provision for the material and spiritual well-being of the Indians. The tribes dwelling in Southern portions of the land were the first to receive the teachings of the church. Soon, however, ambition led brave adventurers to seek discovery in the regions of the Northland. These exploring expeditions, with scarcely an exception, were accompanied by faithful missionaries of the Cross. So great was the zeal of the fathers in some cases they were known to go unaided and alone into remote sections. Marcus de Niza, a devoted Franciscan, was the first to explore the vast region of Northern Mexico. In 1539 he led a party of one thousand men, under Vasquez Coronado, into the present territory of the United States. Not alone by land, but by sea, the authorities of the Colony and the Church sought undaunted to extend the dominion of their king and preach the salvation of God. Juan Rodriguez Cabrillo was given command of two ships and sailed from Acapulco to examine especially the shores to the northward. September 28, 1542, he entered the land-locked harbor of San Diego, to which he gave the name of San Miguel, and gave thanks to God. It is to be noted in passing that this was thirty-seven years before the first Protestant service was held on the Pacific Coast, when Sir Francis Drake anchored the Golden Hinde, June 17, 1579, under the promontory of Point Reyes. During the repairing of the vessel the Rev. Francis Fletcher, "a preacher and pastor of the fleet, minister of Christ," almost daily conducted divine services on the shore. The beautiful cross erected by the late Geo. W. Childs commemorates these early services. However meager were the results, it is pleasing to remember that in the first visits of Europeans to the shores of the Pacific the worship of Almighty God was devoutly observed.

The last of several government expeditions to explore the northern coasts sailed under Admiral Otondo in 1683. Three Jesuit missionaries accompanied the vessel, and two years were given to work among the Indians of Baja California. Famine drove them back; but the daily doings of this primitive settlement at San Bruno are preserved to us in the diary of Eusebio Keno, one of the fathers. All attempts had thus far failed either to subdue the natives or to convert them to the true religion. A council of state was therefore called by the viceroy, in 1686, at the capital, to consider the

matter. As the result of the conference, the Society of Jesus, founded in 1534 by Loyola, was given the task of pacifying the native races of the western coasts. It was hoped that the kindly ministry of the missionaries would prove to be more efficient and enduring than the warlike efforts of the past.

The man who was selected to be the leader of the mission to the natives of Lower California was born in Milan, Italy, in 1644, of noble lineage. He entered the Society of Jesus and sailed for America when thirty years of age. Central America was the first field of his labors, and because of signal success he was chosen to lead in the new mission. He was "of a strong, robust constitution, capable of great fatigue and hardship with all the intrepidity and resolution requisite for beginning and conducting great enterprises." Among the names of those who have led many to righteousness, that of the Rev. Father Juan Maria Salvatierra must ever be given an honored place. Two pledges he had to give to the Viceroy: first, that the mission should be of no expense to the State; second, that the country should be claimed by them for the Crown. In October, 1697, the missionary, with his little company of four soldiers and three friendly Indians, landed on the California shore in St. Denis bay. Other missionaries soon joined them.

"Forth went the heralds of the Cross;
No dangers made them pause;
They counted all the world but dross,
For their great Master's cause.

"They knew to whom their trust was given,
They could not doubt His Word;
Before them beamed the light of heaven,
The presence of their Lord."

Work began in earnest at once. But not until a year had passed was the first church erected. San Loreto was made the center of labors, which extended over the entire length of the Peninsula, about one thousand miles in extent. Schools were established, houses erected, and the first vessel launched in California was built. Significantly, it was named "The Triumph of the Cross," orchards were also planted; fields were tilled and harvests gathered.

The life in the different missions was simple and attractive. At sunrise, all repaired to the chapel, where the sacrifice of the mass was celebrated. The *mavera*, or keeper of the granary, allotted to each individual or family sufficient food for the day. The unmarried males eat together in the *pozolera*; the families in their own *rancherías*; while some trusted old woman watched carefully over the destinies of the young women in the *monjerio*. Each one was given some appointed task to do daily. There were no idlers. At sundown, the Angelus bell called young and old to prayers; the Litany was sung, the evening blessing was imparted, and the day's labors were done.

Space does not permit, in a brief article, scarcely to mention the heroic souls, who toiled patiently, year by year, in this far distant vineyard. Francis Piccolo, the Sicilian Juan Ugarte and Lorenzo Carranco. The last, with Father Tamaral, lost their lives in a rebellion instigated by intemperate traders from the South. They deserve to be remembered as the first Christian martyrs of California. The massacre and destruction of the mission property served to enlist the sympathy and support of the Mother Country. His Majesty, Philip V, of Spain commanded troops to be sent for protection. Collections were also taken in the churches for the evangelists in the far-away land. What may be called

the second period of the missions thus begun, and the prosperity continued. The crops permitted large sales to visiting ships, herds of cattle supplied all local needs, pearl fishing was prosecuted with large profit, and mines had been opened in the southern portion of the Peninsula, which were attracting a very troublesome class of immigrants from the mainland. The Fathers excelled in letter writing and those of this period complain bitterly of the corruption that increasing riches had brought upon the missions.

In 1750, from a report of the Father Provincial, we learn that at the time, the sixteen missions contained a Christian population of 7,628. These figures seem large, but they exhibit but a fraction of what had been accomplished. The natives had been won to a temperate, virtuous life; the country was loyal to the Crown. Fitting rewards are these when we remember that the faith of the priests never wavered, nor was their zeal ever quenched. In the history of the Christian church, few peaceful conquests of a heathen land have ever been so complete and the result so salutary.

But a crisis, dramatic and destructive, was approaching. The Society of Jesus had acquired enormous wealth and extraordinary power all over the world. These conditions, apparently so contradictory to the spirit of the Order in the beginning, aroused widespread suspicion and distrust. One country after another banished the Jesuits. Even the Church itself turned against them. The famous Inquisition that had persecuted and put to death the Protestants, now burned alive the members of the hated Fraternity. In April 1767, King Charles III of Spain issued an edict for their expulsion from his dominions. Don Gaspar Portala was commissioned to bear the decree to America and execute its commands. Like a bolt out of a clear sky, the unexpected news fell upon the missions. The missionaries were dumbfounded; the native Christians were crushed. February 3, 1768, after seventy years of the most self-denying labors, amidst the tears and sobs of those they had raised up into the new light and life, fifteen fathers and a lay brother, the exact number who had died in the Master's service in the country, left California forever. It was a sad and calamitous ending. The fathers had no place of asylum, so scattered, and died in foreign lands. The native converts were left a prey to avaricious and dissolute traders. Disease followed inevitably. The churches were in time neglected, the schools closed and abandoned. The country itself was reverted to a desert. Lower California, to this day, has never recovered from the blow. Eighteen months later, the Franciscan fathers, under the heroic leadership of their honored chief Junipero Serra, established the first Christian mission in Upper California at San Diego; and the second chapter in the history of Christianity on the Pacific Coast was begun.

The story of the first Christian mission on the Pacific Coast needs no embellishment. Its success was phenomenal; its destruction sudden and complete. Professor Thomas O'Gorman, himself a devoted Roman Catholic, and there is no better authority, in his excellent history, "The Roman Catholic Church in the United States," says, in speaking of the missions of the Southwest: "It was a glorious work, and the recital impresses us by the vastness and success of the toil. Yet, as we look around today we can find nothing of it that remains. Names of saints in melodious Spanish stand out from maps in all that section where the Spanish monk trod, toiled and died. A few thousand Christian Indians, descendants of those they converted

and civilized, still survive in New Mexico and Arizona—and that is all.”

Yet, it should not be all. From their self-sacrificing labors, American Christianity has inherited a priceless legacy, that must prove inspiring, when known, to all faiths and creeds. The pioneer Padres, in lonely and lowly fields, among a despised people, out of the sight of the multitude, far beyond the plaudits of the crowd, were willing to spend and be spent if only the glad tidings of a free salvation might be borne to sinful men. No one should become so engrossed in the busy, noisy present that he fails to receive the inspiration that comes with the experience of a glorious past. And whatever may be the larger success in our own day and generation, achieved by Protestant disciples, we must not forget that one is our Master, even Christ, and all we are brethren; and that nearly two centuries in the one case, and a full century in the other, the Roman and the Greek fathers preached Christ and Him crucified to the native races of the Southern and Northern coasts before messengers of our own churches reached the shores of the wide, Western Sea.

“Bells of the past, whose long-forgotten music
Still fills the wide expanse,
Tingeing the sober twilight of the present
With color of romance.

“I hear your call, and see the sun descending
On rock, and wave, and sand;
As down the Coast the mission voices blending
Girdle the heathen land.

“Within the circle of their incantation
No blight nor mildew falls;
Nor fierce unrest, nor lust, nor low ambition
Passes those airy walls.

“Borne on the swell of your long waves receding,
I touch the further Past—
I see the dying glow of Spanish glory,
The sunset dream and last.”

Aquebogue, Long Island, N. Y., February 22, 1902.

Missionary Work in Japan.

Sidney L. Gullick.

All interested in the problems of the “Far East,” especially in regard to the intermingling of the Occidental and Oriental civilizations and races are watching for every item of information that will help to throw light upon them and show in what direction the currents are moving. I may mention a few facts which may be of interest to such persons.

Some months ago the Japanese Minister of Education, in a magazine article on the question of what books Japanese youth should be especially urged to read, after discussing the recent decay of morality and the trashy nature of much of the reading material now offered to the public, concluded by saying that there were two books which every student should read, “Smiles’ Self Help” and the New Testament, both translated into Japanese. This is a significant sign of the times. It shows the drift of thought among the leading Japanese educators. Of course, this opinion is not followed, yet by the majority of school-teachers and older students; the problem of morality is, however, felt to be a pressing one; and that even one, high in educational circles, should take such a stand is remarkable. There can be no doubt that the effectiveness of Mr. Mott’s recent visit to Japan is not a little due to the friendliness of leading Japanese educators to active Christian work.

The students are prepared to yield to Christian influences and to accept invitations to study the Bible which formerly they would have resisted.

The Anglo-Japanese Alliance is another fact, and a factor opening Japanese minds to Western thought. The feeling of friendliness toward England renders the Japanese mind open to consider what are the characteristics of the religion of England, and to what her greatness is due. The general friendliness of the people to Englishmen and Americans is in marked contrast to their ill-will toward and suspiciousness of France and Russia.

Another sign of the times is the continued advocacy of Buddhist reform by prominent and influential Buddhist priests. Some months ago I saw a specification of the points to which reform should be made. They were such as the establishment of Sunday as a Buddhist day of rest and worship; the importance of preaching, and especially of moral instruction by the priests; all priests should be required to attain a certain grade of scholarship in order to qualify for their work. Immorality by the priests should disqualify them. Language should be used in religious services intelligible to the common people. Religious and moral instruction of children in Sunday-schools should be widely adopted. These were perhaps the most striking suggestions. But any one who gives them the slightest consideration will at once recognize the source of these suggestions; namely, Christian practice. Whether these efforts at reform are to succeed remains to be seen. Certain it is that the Buddhists are imitating us in many ways. Here in Matsuyama they have two or three times started opposition Sunday-schools, and by threats to children and parents have twice destroyed our Sunday-school. It is a curious fact that for this purpose they have bought a baby organ and have had it played by a girl educated in our Matsuyama Girls’ School.

Many intelligent Japanese, however, affirm that reform is impossible. They repeatedly tell me that Buddhism is now quite dead as a religion. Its forms and organization remain; the priests and people go through with the required forms and ceremonies; but there is no life and real faith left. A physician, who calls himself a Buddhist, talked with me till after midnight not long since. The substance of his talk was that Buddha is dead, and that he is advising his friends to become Christians. He himself, however, does not feel the need of it, he says.

The signs are many that Occidental thought and religious life are invading the Orient and radically transforming it. This process is taking place far more rapidly than most realize.

Turning our attention to our immediate work, the chief event of recent interest has been the annual meeting of our local workers and churches, known as the Shikoku Bukwai. The special feature of this year’s meeting, held in Kochi, was the ordination of Evangelist Sunagawa. Since Mr. Makino’s departure three years ago for study at Vale, Mr. Sunagawa has been doing effective work. During the interval the Dendo Gwaisha (Japanese Missionary Society) has repeatedly sent delegations of the strongest Kumiai preachers to this center of liberal thought, with the result that the church attained self-support last year. Having reached this point, the acting pastor and people have concluded that ordination was desirable to secure full organization as a properly equipped church.

The Bukwai was accordingly asked to meet in this city, though out of the regular order. Pastor Osala from Kobe and Dr. Davis from Kyoto were also special-

ly invited, and were present, thus insuring a high grade of thought and inspiration. The statement of Mr. Sunagawa of his faith and the steps whereby he has been providentially led first to Christ and then into the ministry was full and exceedingly satisfactory. In spite of the chilling waves of doubt that have diverted some from the ministry, Mr. Sunagawa has had a deepening experience of Christ and his salvation, a salvation which in this case has had much influence in giving both health and hope even for this life. In regard to the deeper problems of life and theology, such as those regarding the person and divinity of Christ, of sin, salvation, and eternal life, it was evident that he had done considerable thinking, and that he had reached conclusions in essential harmony with the beliefs of Christendom.

I would like here to emphasize the fact that the defection from the faith so magnified by critics of the Kumiai churches is largely confined to a few conspicuous preachers and writers. In our Association, at least, the evangelical faith of the workers is warm and strongly biblical. This was clearly brought out in all the casual speeches, as well as in the more formal addresses.

The following topics of the regular addresses will indicate the scope of thought covered: "The Living Truth," "Ideals and Consecration," "The Reasons for and Advantages of Bible Study," "The Living God," "Growth in Character," "Three Steps in Faith," "The Training of 'Seekers,'" "Self-culture of Workers." The topics for free discussion were: "The Sunday-school," "The Training of Seekers" and "Importance of Family Worship." The various points made at this "Kondanwai" (conference) were exceedingly helpful and well put. A large woman's meeting was addressed by two speakers on "Family Religion" and "Christianity and Woman."

One afternoon was devoted to celebrating the fifteenth anniversary of the founding of this church, which was followed by the customary "Shimbokkai" (sociable). The ordination took place on Sunday afternoon in the presence of a large audience, which was singularly impressive. Mr. Tada, the pastor of the large Presbyterian church, the only church of this city, assisted in the laying on of hands. Dr. Davis offered the ordination prayer, Mr. Osala gave the charge to pastor and people, and Mr. Gulick gave the Handshake of Fellowship with the address of welcome. He also sang as solo a poem written for the occasion, which moved some even to tears.

The weather was about all that we could not have wished, the rain falling more or less heavily nearly the whole time of the meeting (four days), and the sun not appearing even once. The meetings were nevertheless well attended.

The "Tosa" church starts now on its new period with new zeal and faith. It has also a church building substantially new, completed just in time for our meeting. For the building and the land it has expended about 1100.00 yen, all but 200.00 of which was given by its own members in the course of two years. This speaks well for the activity and social standing of its members, who now number one hundred resident Christians.

At the business sessions of the Bukwai plans were inaugurated for stimulating the Sunday-school work of our churches, and also for emphasizing the importance for Christians of reading Christian literature. In both of these lines it was felt that much improvement might and should be made.

Our only source of disappointment was the small attendance of delegates. The great distance, however,

from Kochi of all the other churches is a sufficient explanation. This may be appreciated by the reader if I state that three and four days of travel over mountains separating southern and northern Shikoku were made by all the out-of-town delegates. Dr. and Mrs. Osala both spent less time (sixteen hours) and expense in travel than was required of any delegate.

Acorns from Three Oaks.

Aloha.

I have been asked to make an acorn of the meeting of the Santa Clara Association with the church of San Jose. Indeed, it was an oak in its spread at the bountiful table, in the symmetry and strength of its program and parts, and in the spring blossoming of its fragrance and beauty of Christian fellowship. Pastor and people wrought harmoniously. All the parts were taken as programmed, the attendance was good, and the spirit excellent. How good and how pleasant it was for brethren to dwell together in unity. I think the secretaries never spoke better and they were all there. I send the program in its entirety, thinking it may be suggestive to other associations.

The question, "Do Congregationalists neglect the emotional element in their church services and work?" will stimulate a thoughtful and wholesome discussion in any representative body of Congregational Christians. When Henry Ward Beecher gave his wonderful lectures at the Yale Theological Seminary, Dr. Bacon asked him the searching question, "Mr. Beecher, do you believe in sensational preaching?" The great orator was ready, "No! Doctor, but I *do* believe in *preaching which makes a sensation.*"

Our Scotch chiel from San Mateo believed in feeling, but not emotion, and with his understanding of the terms, we should all agree with him. We all deprecated frothy emotion, but favored preaching which aroused genuine and healthy feeling.

Our new member from the Union church at Cupertino, Rev. C. D. Milliken, not only contributed by valuable speech and suggestive paper, but manifested a sincere interest in the weakest churches in the Association. He was appointed one of a committee to correspond with them, or visit them, and assure them of our most fraternal sympathy and interest. Will any Pacific readers at Corralitos, Bonnie Doon, or Seaside, send word to this good neighbor what fraternal kindness in their judgment neighboring churches can show them? A very wise and conservative pastor tells me that, in his judgment, one of these weak churches might profitably be united with a neighboring Presbyterian church. Why not aid it then to that new and happy alliance? And why should not a weak Presbyterian mission gladly join a large and loving Congregational church, to their mutual profit and gladness?

Improvement Societies.

The air of the Santa Clara Association was as full of the momentum of alertness and hope as the modern Improvement Society. There is certainly hope for the churches and communities where men try to make the most of the life that now is.

It is wholesome to go to a business men's banquet where there is reverence enough to thank God for bounty, sense enough to leave out intoxicating drinks entirely, cleanness enough to omit all vulgarities, and moderation sufficient not to make a room blue with nasty tobacco. Los Gatos has brought a hundred men together in such a high-toned banquet, and is meeting the reward of its spirit of progress. The Santa Clara County Improvement Society has pushed the Blossom

Festival idea until its flavor has passed into local literature, and is to be part of the floral inheritance of the great State of California. The mid-coast counties are to have a convention in the Garden City in May, which will intensify and broaden the spirit of local improvement.

Brotherhood is better than brawling. Sociability and stimulus are better than "scoops." If wicked and selfish men are worse than ever, because sinners against increasing light, the Spirit of Christ is abroad in the land. The churches ought to rejoice in this, as they do in the righteous closing of the great strike.

Northern Flowers on a Southern Grave.

Not all Northern Californians knew James T. Ford, the beloved and blessed Superintendent who so lately has entered into his rest at Los Angeles. "None knew him but to love him; none named him but to praise." Modest, quiet, genuine, gracious, good, generous, patient, persevering, pure, pleasant was he, and he is ripe for the inheritance on which he has entered. Amen to all the dear Southern friends have said over his precious dust. I had hoped he would build a cottage close by mine as life's evening came on—this for my sake, not his. It is not every man, even of good men, we want to have rest close to us. He was one. I would let his chickens come to my garden until he could come to take them away, knowing how promptly and kindly James, the Just, would, in all matters, do the fair and kindly thing. When the morning cometh, how much this modest man will be found to have done in his Master's beautiful garden in the "Sunny South." I was his pastor a few happy months. Fifteen years' friendship on earth can build a basis for an eternal gladness and satisfaction.

A Memory of Antioch.

President Fuller took us there en route from Alexandretta to Aintab. We put up our little camp beds and tied our warring stallions in the little churchyard. A hospitable girl graduate of Aintab took our ladies to her home. How good it was to supplement President Harrison's invitation to the World's Fair with the glorious invitation of the Savior to meet us all in the Father's house in the heavenly city! How reverently Armenians listen! And to have President Fuller for interpreter—what a joy that was! We looked for the monogram of Ben Hur in the stone pillars of the great amphitheater, but could not find it. What a race that was he won with those four beautiful boys! If Bub has not read "Ben Hur," borrow or buy the book for him. As we stood looking over the field where thousands swarmed to the contests and games when Antioch was a great city, we saw little ricks by the score which looked like old hay. We found it was liquorice, which grows wild. The Turks dig it, let it dry, carry it on camels' backs to the seashore, and it is shipped to New York, steamed and pressed, and from it is made the black liquorice we buy at the drug stores. If Johnny is restless next Sunday, tell him where liquorice comes from. Tell him the gospel makes good men and women in Antioch as when Paul and Barnabas preached it. Tell him it is worth while to be called a Christian, but the great thing of life is to be one. May God bless the boys and girls who read *The Pacific*!

Rev. Mark Williams, who made the perilous journey across Siberia, to escape from the Boxers, and who has been in this country for some time, leaves San Francisco today on his return trip to China.

Our First Impressions of California.

By Rev. L. P. Broad.

Two trained Kansans, accustomed to look on billowy prairies instead of mountain ranges, the mirage instead of real lakes and bays, and seas of corn instead of salt water, cannot be expected to gather full knowledge about California in two months. Besides, we came here to work, not to explore. But while working we have kept our eyes open, and here are some of our impressions.

California is an empire of remarkable extent, boundless, physical resources, permanently isolated in a degree from the East by the Sierras and of incalculable and exceptional importance to the rest of the United States, materially, politically, religiously and socially. Its vast resources demand the highest business intelligence; its political influence and unique social problems require the best statesmanship; and its religious leadership and enterprises should be as strong as the nation can produce.

The State is a Pacific Coast republic, vitally and heartily united with our nation, but necessarily having a somewhat separate life from the Eastern two-thirds of the country, because the peoples of the two sections cannot easily and quickly come together and mingle with each other. In some respects this has worked to the State's advantage, prompting it to self-development and self-reliance. California is strong in herself.

The State has not yet outlived the harmful fruit of the era of one hundred years of Spanish possession, military adventure and the early gold craze; but has made great advance in its civil, moral and religious life during the last twenty-five years. The best American ideas and ideals are steadily and increasingly possessing California to the exclusion of old and lower ideals. Strong Christian leaders, beginning with the State's first days, have worked patiently, heroically and successfully, till now California has some of the strongest evangelical churches of the land.

Some things here are enjoyable on the humorous side. The self-consciousness of the people of California is only rivaled by Kansas and Kansans. Everything here—climate, productions, schools, stores—is the best in the world. May God's people here make California Christianity really the best in the world.

The best institutions in California are its evangelical churches of Jesus Christ. These centers of gospel light are the one original force that here, as elsewhere, operates to make the State a moral garden, and save it from barbarians. To this fact Congregational Christians in California are wonderfully alive. And nowhere in the United States is State self-support in Home Missions more at home than in self-reliant, self-developing California. Northern California has been able to reach this goal, and will victoriously maintain it. At once Congregationalism in California gives to a stranger the impression of holding a prominent position of leadership in the evangelical and moral forces of the State; a leadership based on merit. We rejoice in your able and devoted ministry. We rejoice with exultation in your adoption in Northern California of State self-support in your home missionary work; and Kansas, self-supporting in 1900, stretches out its hand of congratulation to Northern California, self-supporting in 1901, joining you in the profound conviction that thus we will do the most for the Christianization of our own States, the ultimate help of National Home Missions, and the Christianization of our land and world.

We rejoice, too, in your devotion to all of our be-

nevolent societies, and that you have permanently with you the agents of these societies.

We are deeply impressed with the strong fellowship which is actively maintained between our churches here, by which the strong churches encourage weaker ones, busy city pastors leave their urgent tasks to help churches throughout the State that need their presence and words, and particularly that is prompting the older and abler churches, led by their far-seeing and devoted pastors, to take the lead in the amount contributed to State Home Missions.

By and by immigration will increase the Christian population of this young State, and, in time, it will have better temperance laws, a Sunday law, better home life, purer social life, Christianity in public councils. In their gifts and prayers for their State's redemption, may California Christians, in this generation, sow bountifully, that they may "reap also bountifully" in the coming harvest time!

Book Notices.

"Texts Explained." By F. W. Farrar, D.D., Dean of Canterbury. The aim of this book is to help to an understanding of the New Testament. It is no attempt at a commentary, but simply to call attention to a large number of verses and passages of which the force, the beauty, the correct reading and the deep special significance have been overlooked. It will be found very suggestive and helpful by every Bible student. Although containing 374 pages it may be had for 50 cents, net, at the Book Store at 16 Grant avenue, San Francisco.

"The Family a Necessity of Civilization." By Rev. J. B. Robins, D.D. The author dedicates his book to "all persons interested in the purity of the home and the elevation of the children of American citizens." And it is a good book for all such persons to read. The following titles of chapters will show the scope of the book: Married Life and Civilization; Marriage; The Purpose of Married Life; What We Think of Children and What God Thinks of Them; Children and the Relation to the Church; The Regeneration of Children; Heredity; Christian Nurture; Specific Duties; The Punishment of Children; Specific Instruction of Children; A Christian Civilization, the End to Be Gained by Home Life. Parents who read the book will be inspired to the best things in the home life and to a purpose to so train their children as to fit them for noble living. [F. H. Revell Co., Chicago, Publishers.]

"The Next Great Awakening." By Josiah Strong. In this timely volume of 226 pages Dr. Strong shows that the great forward movements in the last four centuries came from the preaching of certain neglected Scripture truths. He points out the need of a great revival now, another forward movement, and indicates what truths must be preached to bring that. In these days of so much popular discontent it is well for all who are seeking the right way and the best things for mankind to read such messages as Dr. Strong gives in this book. Things are not as they should be. Let us welcome every honest effort on the part of such men as Dr. Strong to set them right. In this volume there is a temperate consideration of labor problems, and in a candid but unobjectionable manner it is stated that the social teachings of Jesus are not applied to any great extent. It is in these teachings that Dr. Strong finds hope for the world. Throughout there is a call to disinterested service. [The Baker & Taylor Co., New York. 75 cents. For sale at 16 Grant avenue, San Francisco.]

"The New Evangelism." By Henry Drummond. This volume of 284 pages, which may be had for 50 cents, net, at the L. H. Cary Book Store, at 16 Grant avenue, San Francisco, contains some of Mr. Drummond's best addresses and papers. That on the New Evangelism shows its relations to cardinal doctrines. It is an able plea for the new which commended itself to Drummond. In this paper, which was read before the Free Church Theological Society of Glasgow, he says, however: "We can speak of these things broadly to one another here, but we cannot with too much delicacy insinuate the New Evangelism upon the church. The old is better, men say; and if any man really feels that it is better, I do not know that we should urge it upon him at all.* But to the many who are waiting for the dawn, and these are many, our evangel may, perhaps, bring some light and fulfill gladness and liberty." Other topics in this volume are: The Method of the New Theology and Some of Its Applications; Survival of the Fittest; The Contribution of Science to Christianity; The Problem of Foreign Missions; and The Third Kingdom—this being the spiritual, it is shown what the kingdom of God purposes to do for mankind. Although these addresses and papers were written some years ago, they are timely in these opening years of the twentieth century.

"History of Protestant Missions." By Gustav Warneck of the University of Halle. Translated from the seventh German edition of 1901. This is without question the most authoritative work on Protestant missions ever published. More than twenty years ago Dr. Warneck published an outline history of Protestant missions which met with great acceptance. In 1895 he rewrote it in an enlarged form, and several editions were needed soon to meet the demand. Each edition was revised according to the most recent information, and that of 1901 may well be characterized as "by far the best, not only in respect of the completeness and orderliness of its survey, but also in respect of insight into historical development and enlightened sobriety of judgment." Beginning with the age of the Reformation the lack of missionary action on the part of the church is noted, and it is explained on the ground that there was lacking then an immediate intercourse with healthier nations, especially in Germany, and because of the struggle Protestantism had to make then for its own existence. However, the fact is that there was no lament because of this lack of missionary spirit; and this it is said can be explained only by their fundamental theological views which prevent them from giving their thoughts and activities a missionary direction. The eschatological views of the Reformers, it is shown, had something to do with this lack of missionary spirit. In the age of Pietism is found the beginning of real missionary activity in Germany; and beginning then Dr. Warneck shows how that spirit has spread until now it girdles the world with stations of light and life. Persons desiring to acquaint themselves with the history and progress of modern missions will find this volume a most valuable one. It covers the Protestant missionary field of the present and has packed within its 364 pages a surprisingly large amount of history and statements as to present-day conditions. [F. H. Revell Co., Chicago, New York and Toronto, Publishers. \$2, net.]

Not all God's messengers are angels. Any hand that knocks at the door may bring a call from the King.

The Sunday-School.

BY REV. W. H. SCUDDER.

Peter Delivered from Prison. (Acts xii: 1-9.)

Lesson VI. May 11, 1902

The brief note about the martyrdom of the apostle James reminds us that not all the workers in this new cause are mentioned, even though they were prominent. James was so closely associated with Peter and John in the time of our Lord's ministry that we would naturally think of him as one of the foremost in carrying forward the work at Jerusalem; yet the only corroboration of that surmise lies in these few words: "And he killed James, the brother of John, with the sword." This "Son of Thunder" had been bold enough, uncompromising enough, and prominent enough to attract the attention of Herod and enjoy the distinction of being the first apostolic martyr. The exceeding brevity of the notice of this apostle's death has caused much comment and given rise to a good deal of conjecture as to the reason of it. The relation of James to John, his association with the two leading apostles, his affiliation with Jesus, and his evident distinction in the Jerusalem church would naturally suggest to us some more adequate notice than could be compressed into a single line. Two thoughts associate themselves with the brevity employed. The loss of such a leader was merged in perfect confidence that the Master was capable of raising up some equally good man to carry on his work. A Paul or Barnabas, or a hundred more, could lend their power to Christ for service at any point. It is well to remember this in these days of tendency to depend upon one capable and willing leader. God's cause has never so entirely centered in any single individual that he did not know how to supply his removal. Thus the workers are ever being thrown afresh for dependence upon the Lord; Christ is always the center of his work as well as the inspirer of the workers. The second thought lies in a different field. It did not seem to matter much to these early Christians whether they lived for longer or shorter periods. Their great concern was *how* they lived. Paul said: "I hold not my life of any account, as dear unto myself," but the real secret of this he does not fail to emphasize in the rest of the sentence: "In comparison of accomplishing my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts xx: 24). So it may have been that after some fourteen years of service the church at Jerusalem considered that James was speedily and magnificently rewarded for his fidelity by being martyred! God said, "Well done"; the church echoed "Splendid work!" and honored the service with the one-line account of the slaying. At any rate this is the only Apostle whose death is recorded in the sacred narrative. And who cares, after all, whether the newspapers are full of words upon his death, if so be that the life has been full of service for the Master who stands at the other end of it, and will review it with him.

The accuracy of our historian should be noted as we read these records. Herod is here called the "King." This successor of Herod the Great was the only descendant to whom that title could have been correctly applied. He was "King" both from the bestowment of that title by the Emperor Caligula, and from the extent of his kingdom, which equalled if it did not surpass in territory that over which his grandfather Herod the Great ruled. His method of ruling was in

such direct contrast to that of his illustrious grandparent, it would be an instructive lesson for a class. But we must refer for this to the dictionaries. A little attention to Herod's policy gives the key to v. 3. He always sought for opportunities to please his subjects. He even prevented the Emperor Caligula from erecting his statue in the temple at Jerusalem, and secured the punishment of some young men who had erected such a statue in the synagogue of the town of Dora, as well as the removal of the offensive likeness. This method of pleasing the people leads to the conclusion that the breach between Judaism and Christianity was widening. At the first only the authorities prosecuted the new religionists. Following this the Hellenists took a hand in that method of treatment. But now the people seem turned against the Christians. This may be accounted for by the opening of the doors to the Gentiles. That, if anything, would alienate the favor of the Jews, and even produce a revulsion of feeling. Herod, keenly alive to popular sentiment, afflicted some in the church and killed James. His next act introduces us to the central theme of our lesson. Who can read this release of the Apostle without being impressed that the ground whereon he treads is holy? Of all the Biblical deliverances this one seems to stand out as an embossed figure from the ground work on which it is stamped. The lessons are as interesting as the narrative.

1. This is an instance where forces of an opposite nature come into actual conflict.

Were our spiritual eye unhindered by the limitations of the flesh, we might see in the spiritual sphere what is so common in that with which we are familiar. Here, in the material universe, we see great opposite forces, whose constant struggling brings continuous change; constructive and destructive forces. In the realm of free agency these forces are particularly noticeable. Good and evil contest the field with tremendous energy, and the battle wages with unabated vigor age after age. At times there seems a cessation of the warfare, but soon this gives place to activity, the forces approach, seem to augment, gather to an issue, and retire with one side the worse for the fray. Just such an hour seemed to have struck in Jerusalem. Similar occasions the illustrated in Scripture history, as in the story of Sodom, the events connected with Israel's escape from bondage, Elijah's contest with the priests on Mt. Carmel, and others. So here. On the one side was the world power, represented in its political exponent, Herod; on the other the spiritual power represented by the Church, whose leader was imprisoned.

2. The available material for conquest seems to preponderate on the side of the world power. It had civil authority, the leaders of the state religion, and the bulk of public opinion. It had soldiers, prisons, guards and the murderous sword. The other had no visibly available material; neither wealth, nor influence, nor pleaders at the royal palace. The picture has been drawn in similar colors since, as during the great persecution periods, the time of the reformation, the massacre of St. Bartholomew's Day in 1572.

3. The church had one resource unpossessed by the world power—*prayer!*

The circumstances were peculiarly favorable for concerted prayer. It was the time of the passover, and large numbers of Christians would come to Jerusalem just as they had done before. Circumstances would gather these to a common meeting place for a common

purpose. So many Christians engaging in this service, it is possible to take the words "without ceasing" literally. Relays of prayer went up to the Head of the Church in behalf of Peter. We must not suppose that these petitions were wholly in behalf of his deliverance. There was much more to petition the throne of grace for—Peter's need of strength and courage; his fidelity to the Master, whom once he had denied under stress of circumstance; the good of the cause, which might not be in deliverance, but in patient suffering, as had been instanced in the case of Stephen and James; and beyond all, that God's will might become that of the church. One of the great results in true prayer is apt to become submerged when it is largely limited to petitioning God for something, especially if that something is a great desire of our hearts. Prayer is one method of bringing our wills into juxtaposition with the divine will. This is not for the purpose of subduing the will, although we hear so much of that in connection with surrendering our wills to God. However great the truth that our wills need subduing, there is a greater one in the thought that our wills are brought into parallel directions with the divine will, and our joy and co-operation become complete. When a frisky young colt is being broken in for double harness it refuses to be guided. Failing of the idea that it is to use its energies in assisting the other horse, it dances and plunges, rears aloft, or obstinately plants itself firmly on the earth. But when, under skillful handling, and patient teaching, the light dawns upon its mind that its business is to pull in a forward direction; it ranges itself alongside of its mate, and the action of the two becomes rhythmic and beautiful as they parallel their efforts. The greatest obtainable perfection for us mortals is found when we completely parallel the divine activity. That is doing God's will altogether. So far as we know, Jesus was the only one who thus completely paralleled the divine activity. The great necessity of this for the consummation of God's plan in the world is altogether too often overlooked by Christians, and will be until prayer is seen to be the measure for thoroughly harmonizing our wills with God's, and perceiving thereby the fullness of that plan for each of us.

4. Of the result only one thing can be here said, and that is connected with the manner in which Rhoda's affirmation was received. Ever since I first studied this lesson as a Sunday-school scholar, it has been emphasized continually that these praying disciples had not faith sufficient to believe that their prayer was answered, although Peter stood knocking at the door. In later thought that has not only seemed to me contrary to the fact, but dishonoring to these Christians. If ever there was a recorded "prayer of faith," it is here, and it happened in accord with their faith. We must carefully distinguish between the fact and the method in this instance. Twenty centuries gone and still we marvel at the method. How was it possible that Peter could be rescued, guarded as he was? Only God's power could accomplish it. Can we wonder that in that supreme moment of absolute answer that praying band were thrown into surprise at the unheard of—yes, unthought of—method? Their faith accepted the fact, but their interests could not account for the method. "With men this was impossible, but with God all things are possible." Let us honor their faith while we share their surprise.

Spiritual sustenance cannot be effective in an abstract form, as pure Truth; it must come to us through the energy of a spiritual life.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Jesus the Living Bread. (John vi: 22-35, 48-58.)

Topic for May 11, 1902:

If great care is not exercised this topic will be so covered with mystery and a jingle of words that very little permanent help will be received. It will aid us very much to have a clear understanding of the situation to which our Scripture reference introduces us. The day before Jesus had fed five thousand or more at the lakeside. Evidently it was such a satisfactory meal that the people could not forget it. The next day when they began to be hungry again, they thought of Jesus and the abundant food he gave them and followed him to the other side of the lake. But when they appeared before him, he reminded them that what they wanted of him was not the help to live noble lives and secure a worthy destiny, but just the good bread which they had eaten so plentifully the day before. So he takes the idea of bread and endeavors to teach them higher and holier ambitions than to satisfy present wants.

* * *

We will place three prominent thoughts in this interview to guide us in this study. These three are hunger, food and perishing. Life is full of hunger. We have not a function about us that does not crave something. Perhaps the very first hunger we have in life is for food. Then the eyes want to see, the ears to hear, the hands and feet to be active, the mind to expand and the soul to love. Now the real question in life is, which hunger are we to make first and most important. These people whom Jesus addressed that day had traveled a long distance to find him and to obtain more fish and bread. So our Lord, always having man's best interest at heart, said, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you."

* * *

In this way Jesus lays great stress on the importance of our giving emphasis to the right kind of hunger. Just as it is very possible for a man to indulge his hunger for pleasure so that he will have little or no hunger for work, so it is not difficult for the hunger for money or position or entertainment or the like, to be so strong that we shall become unmindful of any hunger for what God and Jesus would have us seek. There are people who are known to physicians as candy fiends. They have indulged their appetite for confectionery to such an extent that they do not care for wholesome food, and every function of the body is suffering. So it is possible for people to so indulge their hunger for pleasure, or business, or dress, or social life, or some personal craving, and this not altogether bad in its proper place, that they have no hunger for the teachings Christ can give to them; and the food which comes from God's Word and the services of his house, and the spiritual occupation of the Lord's day, do not begin to attract them as do these other things. They are exactly where this multitude was who followed Jesus across the sea for more fish and more bread.

* * *

If we are to receive what our Master sought to teach on this occasion, we must see that the question of perishing or not is the supreme one. We may not be able to fully explain precisely what perishing means. It is very poor kind of mind that waits to do that before it attends to the importance of avoiding it. What moved God to send the Son was the certainty of our perishing

without him. (See John iii:16.) And, as God sees things, whether we perish or not, depends wholly upon whether Jesus becomes to us personally the food upon which we live. For he plainly said, "Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

* * *

Now whatever obscurity there may be in these words just here, or however beyond our full knowledge their deepest meaning is, there are some truths perfectly plain. It is obvious, for instance, that the only food which will keep any one from perishing is Jesus Christ. He came to be the bread of heaven for every one of us. The language may be startling and the figure not altogether plain, but the necessity of such a personal relation to Jesus Christ as will give me daily strength, ambition, health and satisfaction, just as food does to my physical system, is as clear as any idea can be conveyed from one mind to another. And the vital importance of making that personal attachment and carrying out with care the teachings he gave with such solicitude, is as unmistakable as the simplest statement of human language.

* * *

Let us make no blunder about this. Food which saves us from perishing is Christ. He must be continuously giving us something which is life to us. It is not education or polish or respectability or our own conception of character, or even our personal preferences in religion which gives us life. We perish and are perishing unless and until we hunger for Jesus Christ in such a way that nothing else in this world will satisfy us but his truth, his service and his love. He, to whom Jesus is that, lives, and will live forever. He, to whom Jesus is not that, perishes. Of all that you are feeding upon, what would you hold to the last?

Woman's Board of Missions for the Pacific.

Condensed Report of Secretary of Southern Branch W. B. M. P., April 8, 1902.

The work of the Southern Branch since our last annual meeting has not been marked by special activity or effort, but that there has been steady growth is shown by the fact that this year we report forty-four senior Auxiliaries, while last year we had thirty-five, and in other departments there has been a gratifying advance in numbers. The constituency of the Branch has evidently had the spirit if not the letter of a motto of the late Dr. Maltbie D. Babcock, of blessed memory—"G-R-O-W spells Grow. If you want to *Grow* Go Right On Working."

We may, as it were, feel the pulse of the Auxiliaries by noting the various ways in which their activities take form, and at the same time drop hints which may be valuable to the sister Auxiliaries.

The church prayer-meeting, in addition to the regular missionary meeting, is by some used quarterly to bring before the church a missionary program, thus increasing interest and intelligence on these topics. One society has taken an imaginary trip around the world with the result of accumulated interest and instruction. All day meetings in conjunction with church aid work, are growing in favor, and bring increased attendance, together with harmony in all branches of woman's work, which last is an essential; it is worth trying for.

One of our strongest Auxiliaries has divided its funds among several objects, maintaining six scholarships at Madura, India, and one at Broussa, Turkey, contributing toward the support of a Boxer orphan, whom Miss Abbie Chapin has adopted, and to the orphanage which Mrs. Baldwin has in Broussa. They support a Bible woman in Madura mission, and pay a generous sum toward the salaries of Miss Denton in Japan, and Mrs. Dorward in Africa. Their thought in working for so many objects is to interest a greater number of people, and create a more general interest in missions.

The course of study of another society for the past year has been Tirumangalum and Madura City, Madura District, and the leading missionaries connected with these places, Ahmedwagar and the Bissell family, particularly Mrs. Mary Bissell, whose fiftieth year of service in India has been celebrated this year. As two of her sons are professors in Pomona College, this subject was of strong local interest.

Our Broussa school and Mrs. Baldwin, Bulgaria, Philippiopolis; and Miss Lucy Stone, Euphrates College at Harpoot and the leading workers; Kobe, Japan; Mt. Selinda School in Gazaland. One of the features of these meetings is a brief review of the topics that have been presented in previous meetings, bringing in fresh incidents concerning the workers, whose names have been specialized in presentations of subjects. The object aimed at in this course of study is to learn a few things well, and repeat names so often that they will not be easily forgotten.

Those societies which are near the center of things gain inspiration and enthusiasm from having addresses by returned missionaries; others combine an address and some form of entertainment, with refreshments. This last is a pleasant accompaniment, but not always necessary as is testified to by our society, which had considered the refreshments as one means toward a full attendance, but sometimes it was found necessary to dispense with them, and they found, to their joy and satisfaction, that their attendance was fully as large without as with them, and gave the credit to increased interest in missionary topics and the attractive program. The thrilling interest of the experiences recited by Rev. Dr. Kingman, Mrs. Mateer, and Dr. Virginia Murdock, will not soon be forgotten by those who were privileged to hear them.

The Ladies' Union of one church embraces all ladies in the congregation who, without membership fee, carry on church aid and missionary work. The membership is divided into sections or divisions, and take turns in giving the missionary program. Emphasis is placed on the taking of missionary periodicals—Life and Light, The Pacific, Mission Studies, and other missionary literature; about one hundred copies of Congregational Work are taken in this church. They have also reading afternoons, one in each month, aside from the regular missionary meeting. They keep on the table of the church reading room all the late missionary periodicals of the denomination. It goes without saying that this is a live missionary church.

The Southern Branch has certainly made a new departure the past year, in that it has started three traveling libraries, consisting of books on missionary topics. Other collections of books are being made for the same purpose, and it is hoped, through this means, the work will receive a new impetus, which may be "likened unto leaven which a woman took and hid in three measures of meal till the whole was leavened."

Caroline C. Thomas, Sec.

Church News.

Northern California.

Lincoln.—The Lincoln church extended a third unanimous call to Rev. F. M. Washburn to the pastorate, and both the church and congregation were much disappointed when informed by the pastor that he could not accept the call for the third year. The church then voted a unanimous call to the Rev. Maynard Burkett to become the pastor for an indefinite term, on condition that both the pastor and the church give at least two months' notice in case of a desired change, and the church is now anxiously awaiting Rev. Burkett's acceptance.

Soquel.—Rev. F. M. Washburn of Lincoln spent last Sabbath with this church, preaching to a crowded house both morning and evening, and at the close of the evening sermon one of the leading young men of the community expressed his desire to begin a Christian life in good earnest. After the morning sermon the entire congregation remained and extended a unanimous and enthusiastic call to the preacher to become the resident pastor. The call was accepted and the new pastor takes up the work at once, greatly to the delight of the people at Soquel.

Southern California.

Fullerton.—This church has assumed self-support for one year at least. Superintendent Maile was with us recently, and responses asked for yearly subscriptions were cheerfully and generously given.

Perris.—Rev. Mr. Case stopped with us one evening recently and gave his address on the life of Christ, illustrated by the stereopticon. It was much enjoyed by all present and we are always pleased to have Brother Case with us. This church is joining with the M. E. church in a two weeks' revival service. Thus far the meetings have proven helpful and stimulating. Recently, the pastor, G. F. Mathes, delivered a very interesting and instructive sermon on "The Ethics of Amusements." The subject was very ably handled and met the approval of those who heard it because of the reasonableness of the argument as presented.

Pasadena, First.—The seventh session of the pastor's Thursday evening Bible class came to a close April 24th. The members and a few invited friends met early, bringing their supper, which they spread on tables in the pastor's dining-room, and a most informal, enjoyable "spread" it proved to be. The class has found the study of the character of Jesus the most pleasant and profitable of all the subjects they have taken up. Rev. A. Moss Merwin, formerly a missionary to Chili, gave an interesting address at this meeting on the influence of the character of Jesus upon Spanish-speaking people. The church is in an especially tender mood just now over the fact that Pastor Lathe has had a call to become pastor of the church at Manitou, Colo. In referring to the matter last Sunday morning, Mr. Lathe spoke a few earnest, fitting words, stating that while the easiest thing for a man to do under such circumstances is simply to decide whether he wants to go or not, the only right way is to seek to find out God's will for him. Accordingly, he asked for the prayers of the church, that he may be led to the right decision in the matter. Rev. F. J. Culver, though able to be about, is still suffering much from his painful accident of a few weeks ago.

Los Angeles Association.

The annual meeting of the Los Angeles Association of Congregational Churches and Ministers will be held at Claremont May 12th to 14th. Aside from the presentation of the various lines of home and field work, topics to be presented for discussion are as follows: Tuesday, May 12th, "The Alienation of the Common People from the Church," Rev. C. P. Dorland; "The Type of Evangelism for Our Day," Rev. Herbert W. Lathe; "Horace Bushnell and His Relation to Present-Day Thought," Rev. E. E. P. Abbott. The Pomona College hour will be an open parliament, conducted by President Gates. Wednesday, May 14th, "What the Pew Wants of the Pulpit," Mr. J. Albert Dole and Mrs. W. F. Bosbyshell; "Congregational Standards and Their Imperilment," Rev. Sherlock Bristol; "A Restatement of the Doctrine of the Atonement," Rev. C. S. Rich.

San Diego Association.

The San Diego Association of Congregational Churches met on the 22d with the First church of San Diego, whose beautiful church home and hospitality were much enjoyed. Ten churches, six pastors and five visiting ministers were present. Mrs. Harriet Caswell-Broad and Mrs. Peck represented respectively the home and foreign work.

Rev. N. T. Edwards was chosen Moderator and C. H. Abernethy served as Scribe. Addresses were given by Supt. Maile, Prof. C. S. Nash and Rev. L. P. Broad. Rev. Dr. Street read a paper on the enrichment of public worship, and Rev. J. L. Pearson spoke on "Dark Times—Cause and Cure." "Interdenominational Community" was discussed by Rev. Dr. C. T. Wilson of the Methodist church. Rev. E. K. Holden preached an able sermon on "Readjustment of Belief," and he and Prof. Nash gave "A Half-Hour with Horace Bushnell." A large attendance, excellent interest, and most helpful inspirations were realized.

Two Country Fields.

The Santa Marie and Poway Valleys of San Diego county are separated by the Santa Marie range of mountains, which divide the two fields served by Rev. C. H. Abernethy. From church to church is thirteen miles of travel, which is traversed every Sunday afternoon and often during the week. Preaching service and Sunday-school are held at the Ramona church in the morning and at Poway in the afternoon. Prayer-meetings are maintained and much pastoral work is performed. The membership of the Ramona church is increased to thirty, and the Poway list is, by removals, reduced to that number. The churches are made self-supporting by the minister, and on the 20th generous home missionary offerings were made in response to presentations by Supt. Maile. When Frederick Billings, the great financeering railroad king, was approaching death, he said to Pres. Brockham: "If I had my life to live over again, I would like to be the pastor of a country church." The ideal pastorate he had in view is doubtless exemplified by the prosperous and harmonious work which Bro. Abernethy is carrying on. This region is greatly refreshed by recent rains.

There is urgent need just now that our subscribers watch the labels on their papers and send in renewals promptly.

An Appreciation.

The recent death of Rev. James T. Ford is received with sorrow in Central California, as well as in the Southern part of the State, where his special field of labor has long been. Beautiful in character, efficient in service, devoted to the Master, loving his fellow-men, he belonged to our whole State; and as Registrar of our General Association in Central and Northern California, I venture, in the columns of *The Pacific*, to express, informally, but no less assuredly and heartily, to the General Association of Southern California, whose Registrar he has been since its organization in 1887, the sympathy of our churches, and our high appreciation of his long, self-denying and successful work. It is over twenty-six years since he began his only pastorate in California, with the First Congregational church of San Bernardino. This pastorate, extending from November 1, 1875, to October 1, 1883, was followed by that wider service which has made him well known and loved throughout the Southland. As General Missionary and, later, Superintendent of Home Missions, Southern California was his parish from October 1, 1883, until the mantle he had worn fell upon the shoulders of Rev. J. L. Maile in 1900. Throughout it was a work well done, and a work shared by Mrs. Ford, whose zeal and efficiency are widely known. *H. E. Jewett.*

A Tribute and a Suggestion.

A highly esteemed and veteran pastor in Southern California writes very pertinent suggestions concerning the tone of remark and altitude of vision which should attend such an occasion as the funeral of the lamented Rev. James T. Ford. Heartily commending what was said on that event he remarks:

"I am tempted to make a suggestion, not a criticism—no! no! as Paul says, 'God forbid.' A good musical composition is spoiled, if sung on too low a key. Get up to concert pitch. The triumphant death of one of our old veterans is his coronation! He is the heavenly conqueror! Get up on high 'C'—up where the trumpets call!

There will be more of this work to do in Southern California. When you plan a funeral for one of our old battle-scarred veterans, don't begin the service with 'Naomi,' sung slow and sleepy. That is a good tune to sing babies to sleep with. Sing Montgomery's hymn—

"Servant of God, well done—
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy!"

Or sing, "Go to the grave in all thy glorious prime," etc.; and let the prayer not look down into the grave, with the dust and the worms, but with unction and feeling, look up to the throne!

Plan the service to send the Congregational ministers gathered there back to their little church, to work under a mighty inspiration; make them feel that it is a glorious work to preach the gospel.

What are our little sacrifices. What are our little labors, compared with the reward? What the sighing of a man to the singing of an angel? For an hour of toil and sorrow a thousand years of bliss? For every insult in the cause of God eternal honor? I know that this man has been criticised and found fault with and imposed upon, and in some instances hated as no other minister in Southern California has been, and I know how nobly he carried himself through it all. And now Christ comes down from his golden chariot and takes him by the hand as he "enters in through the gates into

the city," saying, "Well done, thou hast been faithful." Then he puts the crown on his head, the crown of eternal glory, and gives him his seat up in the high gallery of heaven.

What are the honors heaped upon kings and conquerors, great statesmen and famous generals, compared with this! They strive for a corruptible crown, we for an incorruptible." Oh, brother, pitch the tune in the funeral services of these old veterans on a higher key. They stood up for God. They took the hard knocks. They endured hardness as a good soldier of Jesus Christ. These missionaries in our little churches bear the brunt of the battle for righteousness and temperance, endure the contradiction of sinners. They carried the old tattered battle-flag, shot all to pieces, until it is nothing but a rag, until they fell, with their faces to the foe, leading the regiment to victory.

Now the trumpets call to victory and triumph! Men criticize and find fault, but Christ says, "Well done." Come up here you old hero. I want to put this royal robe on you, and this crown on your head, full of stars; this palm in your hand. How the angels shout! "We'll range the sweet plains on the banks of the river, And sing of salvation forever and ever."

Hawaii.

At a special meeting of the First Foreign church of Hilo, held April 13th, Rev. J. A. Cruzan stated that his resignation was positive and final, and it was accordingly accepted with reluctance. The resignation takes effect August 15th, but Mr. Cruzan's six weeks' vacation will make Sunday, July 6, the actual date when his work will be done. At last communion four members were received to the church. Owing to continued ill-health Rev. Stephen Desha, pastor of the Haili (native Hawaiian) church, has been given leave of absence for a month, which he is spending in Honolulu.

Rev. F. K. Baptiste, pastor of the Portuguese Protestant church of Hilo, has resigned. For some time Mr. Baptiste has been serving the Hilo Boys' Boarding School as assistant principal, and carrying on his church also. He will now give his entire time to work in the school.

Principal and Mrs. Levi Lyman have been actively engaged in canvassing for funds for the building of the Hilo Boys' Boarding School, and have met with encouraging success. They sailed April 18th for Honolulu to canvass that city.

Rev. H. M. Kaliipio has been recommissioned by the Hawaiian Board to do mission work among Hawaiians in the Hilo and Paua districts. He will minister to four or five churches. At present Mr. Kaliipio is supplying Mr. Desha's pulpit.

March was the banner month for rain on the island of Hawaii. Over sixty-four inches of rain fell at Hilo, while at one point in the Mamakua district there was ninety-three inches of rainfall! This excessive down-pour has washed out the roads, swept away culverts and bridges, and greatly interfered with the work of the churches, especially in the country districts.

Children's Day Supplies.

Owing to the fact that the Children's Day supplies have been delayed in coming, the samples have not been sent to the Sunday-schools. They are expected every day; then samples will be forwarded at once. Schools that do not want to wait for samples may send in their orders and they will be filled on the arrival of the supplies. *E. J. Singer.*

Notes and Personals.

Prof. R. R. Lloyd and family expect to go East within a week or ten days.

The beginning of work on the new church building at Long Beach is announced, and it is said that it will be pushed rapidly to completion.

Rev. H. H. Wikoff went this week to Southern California in the interests of the Church Building Society, expecting to be absent about two weeks.

The San Diego Sun speaks in high terms of the pulpit work of Professor C. S. Nash, and is of opinion that the First church will not hurry the search for a new pastor.

Rev. J. A. Cruzan's fourth year as pastor at Hilo ends the 15th of August. He and his family will in all probability sail for California the first week of July, this being the usual time for his vacation.

The Rev. Dr. W. S. Ament is expected to arrive in San Francisco Friday of this week en route to China. Sunday morning he will speak in the First Congregational church; and at 5:30 at the vesper service in the First church of Berkeley.

The Fourth Congregational church of Oakland has been granted permission by the court to sell its parsonage to the church of the United Brethren in Christ. Several weeks ago the church building was purchased by the United Brethren who have entered on an encouraging work in that locality. The Fourth church people hope to have a new building ready for dedication on Grove street by the first of August.

The San Bernardino Sun tells briefly of the good work done for that church by the late James T. Ford during his eight years' pastorate. Showing the disposition Mr. Ford had for hard work, it is said that he drove eighteen miles every Sunday afternoon to the village of Lugonia to hold preaching services and a Sunday-school, returning to preach again in the evening at San Bernardino.

The schooner "Carrie and Annie," sent by the American Board last June to Micronesia, to take the year's supplies for the missions, and all the missionaries in their work on the different islands, returned to this port on Saturday last. The touring in the Marshall Islands was quite thoroughly done, but that in the Gilberts and the Mortlocks was omitted. The missionaries generally were well, but were far from satisfied with the poor facilities furnished them by the schooner for doing their work. Definite arrangements for this year are not yet made.

It would give relief from quite a burden and worry if all our subscribers would renew their subscriptions promptly, especially those to whom statements have been sent. Not a few have paid no attention to reminders sent out several weeks ago. When the editor and manager looks over the lists and sees subscriptions due from persons unquestionably able to send in promptly, he cannot help wondering whether there is as much thoughtfulness and sympathy among church people as there should be. It is difficult sometimes for even an optimist not to get pessimistic under such circumstances. Fortunately, The Pacific does not have very many so thoughtless friends. But with no margin in the business the few make a great deal of trouble.

The Sonoma Association meets at Sonoma Tuesday and Wednesday of next week. Tuesday afternoon Rev. L. D. Rathbone will speak concerning "A Needed

County Work"; Rev. John Kimball on "The Element of Worship in the Sunday Service; How May It Be Enriched?"; Rev. S. C. Patterson will give a review of Professor Peabody's book, "Jesus Christ and the Social Question"; and Rev. E. Hoskins will speak concerning "The Pastor and His People." Rev. C. E. Chase of Reno, Nevada, is announced for a paper that afternoon. In the evening the Rev. Dr. George C. Adams will give an address on "Is the Church Misunderstood?" Wednesday morning Rev. W. E. Eckles will speak on "The Country Church as a Social Center." There will be reports from the churches, and the work of the home and foreign missionary societies and the church building society will be presented. Wednesday afternoon is to be devoted entirely to a consideration of Sunday-school work. What is called a "Sunday-school Institute" will be held. Rev. E. J. Singer will state the purpose of the Institute. Mr. Halliday, Superintendent of the Sunday-school of the First church of Oakland, will speak on "The Relationship Between the Church and the Sunday-school"; Rev. A. B. Snider on "The Object of the Sunday-school"; Rev. E. J. Singer on "The Home Field"; and Mr. Halliday on "Object Lesson." The meeting will close on Wednesday evening with a sermon by Rev. R. B. Cherington.

Experiences by the Way.

H. F. Burgess.

Editor Pacific: During the twenty-one days since leaving Auburn I have seen much territory, many kinds of weather and a number of the brethren, many of whom were at one time located in California.

The Forest Grove church is worshiping in the college chapel since their own building was destroyed by fire. The work is being carried on at present by Rev. Daniel Staver, and the people are hopeful. It was my privilege to preach for him in the morning of April 13th. In the evening the service was conducted in a very interesting manner by the C. E. Society. I was the guest of Superintendent Clapp, who is looking for men to hold the ground which has already been gained in that State.

Again at Seattle I heard the same cry for men, men! Superintendent Scudder says there will soon be as many as a dozen openings in his field. I received from him the most cordial hospitality. I shall never forget my ride on Lake Washington, or the view from Capitol Hill.

I am just leaving Winnipeg, where I have received royal treatment at the parsonage of Central church. Mr. Silcox is doing a grand work here. The first Sunday this month he received fifty-three into membership, forty-six on confession of faith. His preaching is very popular, and many are turned away from his large church every Sunday evening for lack of room. It seems odd for a Californian to be in a city where the street-cars do not run on Sunday and the churches are well attended. It was my privilege to preach twice on the 20th inst at Maple-street Congregational church. In the evening I had to walk there through a driving snow-storm.

Today I have had the pleasure of calling upon Rev. C. W. Gordon, better known as Ralph Connor. He is pastor of St. Stephen's Presbyterian church of this city. Half a dozen omitted chapters from "The Man from Glengarry" will be published in another work entitled "Glengarry School Days." Mr. Gordon is a very pleasant, unassuming gentleman, the son of a Presbyterian minister. He himself seems to be the original of little Hughey. His mother was the daughter of a Congregational minister. I hope to pass through Glengarry on my way to Montreal.

H. F. Burgess.

Winnipeg, Manitoba, April 21, 1902.

Washington Letter.

By I. Learned.

On the 18th the annual meeting of the Congregational City Missionary Society of Seattle was held, and after the preliminary business was over, the Secretary, Mr. J. A. Wakefield, gave his report, which included proceedings of the Society and its Board of Directors at their several sessions during the year. A "Review of the Fields," indicating the present conditions at various suburban points, at each of which they appeared favorable and showed opportunity for further progressive work. A mission Sunday-school will be organized on the 27th near "Hill's Brickyard," corner Sixteenth avenue and Dean street, a large tent and platform having been this week erected for the opening. The purpose of this is to furnish something to gather about, within which services can be held on the Sabbath or at other times.

At Oak Lake there has been a Sunday-school of a somewhat intermittent character for several years, and as the population has increased it has been better and more permanently attended. A church will be gathered there before many months pass. After these reports with others had been received, an address was made by Superintendent Scudder upon the "Outlook" and on "Our City Missionary." The election of officers resulted in the choice of those previously occupying these positions: W. H. Lewis, President; J. A. Wakefield, Secretary; and Geo. W. Furry, Treasurer. It was then voted that the Executive Committee be authorized to employ a City Missionary as soon as a suitable person could be found and the funds were pledged for his salary. Two-thirds of this salary was at once practically pledged before adjournment.

The Business Committee of the Northwestern Association have prepared a very excellent program for its annual meeting at Snohomish, May 6th and 7th, the general topic for which is "Man."

The Yakima Association will be held on May 13th and 14th with our church in the Natchez Valley, while the annual meeting of the Tacoma Association will be with the Olympia church on the first Tuesday and Wednesday of June.

Rev. Geo. Kindred of West Seattle has been in Grangeville, Idaho, for a few weeks, preparing the way for the erection of a church building.

Rev. W. H. Chambelain closed his work at Columbia City on April 13th, and was at Newport, Stevens county, and Priest River, Idaho, on the 20th, but after looking over the fields concluded not to remain, and has gone to Chicago.

The church at Whatcom is making rapid progress with its new building, which bears every indication of being a roomy and exceedingly convenient edifice.

The evangelistic meetings which for the two weeks now closing have been conducted by Rev. J. B. Orr at Taylor church, have been very well attended and have proved to have been of large interest to all. His methods, especially of address, are out of the ordinary course of the average evangelist. They have been both spiritual and intellectual, inspiring but not emotional, interesting, edifying and instructive rather than sensational, and will certainly be found profitable in the building up and strengthening of Christian character.

Pastor Woods believes they will certainly result in great good to his church. Audiences would probably have been larger three months earlier or six months later in the year.

Seattle, April 26th.

The Saloon is Doomed

In a recent issue of "Harper's Weekly," the following significant paragraph occurs: "The fact that liquor laws have been enacted in all parts of the country to regulate man's consumption of all spirituous drinks is evidence that a good percentage of our population believes that the State, country, or town should be held in a measure responsible for the weak and erring. If we take prohibition in its most liberal interpretation, we find that nearly half the population of the United States is living under local-option or State prohibition laws regarding the sale of intoxicating drinks."

Five States—Maine, New Hampshire, Vermont, Kansas and North Dakota—have either Prohibition or local-option laws covering every county and every town. The same authority goes on to say that other States are nearly as generally governed by the same prohibitory laws, the few exceptions hardly being sufficient to remove them from the same class. The whole of Georgia is under State prohibition or local-option laws, with the exception of a few cities and towns; South Carolina, with the exception of ten cities; and Iowa, with the exception of twenty-five cities. In Montana only a few counties have adopted local option or prohibition in any form; but in most of the other States there is a goodly array of towns, counties and cities which have decided to reform themselves concerning strong drink. In New York State we have some 700 cities and towns that have thus drawn the strict line of abolishing the sale of spirituous drink, and in Massachusetts, out of 353 towns and cities, 263 have fallen in line. Illinois has to her credit 650 cities and towns enjoying local-option laws; Ohio, 500; Michigan, 400; Wisconsin, 300; Nebraska, 250; Minnesota, 400; New Jersey, 200; California, 175.

But this is by no means the whole story of the remarkable progress of the temperance sentiment. It is our firm conviction that the time is not distant when the saloon will be limited to the localities in which a majority of the electors really want it, and will, of course, be excluded from every town, county and State where the saloon is not wanted. The following table will indicate the rise of this temperance sentiment: In Alabama 50 out of 65 counties are reported to be under prohibition laws; in Arkansas, 50 out of 75 counties; in Florida, 30 out of 45 counties; in Kentucky, 90 out of 119; in Louisiana, 20 out of 59 counties; in Maryland, 15 out of 24 counties; in Mississippi, 71 out of 75 counties; in Missouri, 84 out of 115 counties; in North Carolina, 60 out of 90 counties; in Pennsylvania, 60 cities and towns and 20 counties; in Tennessee, 70 out of 96 counties; in Texas, 120 out of 246 counties; in Virginia, 55 out of 106 counties; in West Virginia, 40 out of 54 counties; and in Washington, 50 cities and towns. Little Delaware has half the State under prohibition, and little Rhode Island 20 of its cities and towns. In these numerous cities, towns and counties, it is estimated that there is a total population of about 30,000,000 people.

This is a rapidly growing proposition, which the keen eyes of the politicians would do well to examine. The saloon must be destroyed and we believe the Anti-Saloon League is the most potent engine yet invented. —California Christian Advocate.

He who manifests humility, love and gratitude when told of his faults has made large attainments in the Christian life.

It is better to build a life than to make a fortune. Character is a greater accomplishment than riches.

The Influence of Jesus on Art.

REV. J. J. MARTIN, A. M.

Jesus looked upon man as a being in whom the intellect is an important and valuable part, and he desired to exercise some influence upon it. He was not satisfied simply to win man's affections by his kindness, but he also wished to persuade man's mind with truth.

Never have there been so many lives of Jesus, and never have his words been so anxiously studied as now. The germs of the modern sermon, the modern lecture, and the modern school were in Peter's speech on the day of Pentecost; there was nothing like that speech before that day.

The story of Christ from the manger-birth to the death on the cross is full of poetry and scenic effect. Childhood and womanhood are both glorified in its narrative. Its truths take hold of the noblest aspirations and most heroic purposes in this life; and bear on the grandest possibilities of the soul in the life to come. Whatever is sweet in humble affection, whatever is desirable in purity, or heroic in sacrifice, or noble in aspiration, or unquenchable in hope, can be painted on the canvas or chiseled in marble or built in imperishable stone by the one who is inspired with its teaching.

There was a certain portion of the Middle Ages,—a century or century and a half, from the middle of the fourteenth to the early part of the 16th century—the most brilliant in human annals—when this power was exerted on the European mind as it never had been before and perhaps never will be again in the history of the race.

The Madonna is the conception of the glorified woman, whose passions, affections and whole nature have been purified and beautified by suffering and devotion, by the pangs of earth and the joys of heaven. It is the wife unstained by sin, hearing in sweet humility and unspeakable joy from the Infinite Spirit that she is to bear in her bosom the hope of the human race; it is the mother first looking upon the face of the blessed Infant, who is to be the joy of the whole world. The mother holding the divine child whose deep and solemn eyes seem to predict the career of suffering, shame and agony before him; or it is the mother bereft, bending in pain over the lifeless form of the beloved Son, but with eyes that look through tears to the triumph of his spirit on the earth and to the glad reunion in heaven.

In all the best schools the Madonna is the highest Christian conception of woman—of woman indeed, exalted and beautified by being chosen to be the mother of the Lord. Let any stand before such a picture as Raphael's Sistine Madonna, and ask himself whether Art could give purer or higher or more religious conceptions. "As he gazes on that graceful and noble figure with floating drapery, rising on the empurpled cloud, the sweet and solemn face bearing on it the shadow of life's sorrow and of future pain, the features so pure and beautiful, he involuntarily says to himself, "Not more beautiful are the angel faces that shall meet me in the blessed Life beyond."

No other religion, no classic nor Oriental art has given to the world such an ideal of woman. Cimabue (1302) in Florence, had painted a Madonna with such strength of religious feeling that Vasari relates it was carried to church in a solemn procession, followed by the whole population with such rejoicing that the quarter is still called "Joyful Quarter." Fra Joseph, some say, never took up a pencil without first having recourse to prayer. Whenever he painted a crucifixion the tears streamed down his cheeks, and in the countenance and

attitudes of his figures it is easy to perceive the goodness of his soul and his great love of the Christian religion.

Savonarola, the reformer and preacher of the fifteenth century, had a marked and extraordinary influence on the Christian art of North Italy, and on the artist personally. Michael Angelo, in his grand and solemn themes, is believed to have shown a deep impression of the great reformer's words. Raphael felt from some source the pure influences of spiritual inspiration, and has left for all succeeding ages the highest expression of religious art. Under the working of Christianity he has contributed an ideal or conception of beauty and religious emotion which has been and still is an element in human progress.

If the three gospels—Matthew, Marks and Luke—were blotted out, you could rewrite them from the picture galleries of the Old World—The Conception, The Manger, The Flight into Egypt, The Boy Christ, The Carpenter Shop, The Boy Christ on His Way to Jerusalem, Christ Before Pilate, The Last Supper, Christ on the Cross, The Resurrection of Christ, Kiss of Judas, Some Words of Christ on Canvas Are, I Am the Light of the World, It Is Finished, Sermon on the Mount, Christ's Charge to Peter, Come unto Me, Blessing Little Children, Consider the Lily, Peace Be unto This House.

The women of the gospels portrayed are: Mother of Sorrows, Mary Magdalene, The Mother at the Cross, The Woman of Samaria, Mary and Elizabeth, The Three Marys at the Tomb, Magdalene at the Cross, The Three Marys at the Cross.

In these paintings is seen what Christ is to us: The Savior of Mankind, The Comforting Savior, The Good Shepherd, The Consoler, The Man of Sorrows, The Bearer, The Healer.

The Parables of Christ: The Foolish Virgins, The Lost Piece of Silver, Parable of the Lily, The Lost Sheep, The Return of the Prodigal, The Sufferings of Christ—The Cross, The Crucifixion; Golgotha and Jesus in the Garden.

On canvas you will see Christ rescuing Peter; preaching from the skiff; entering Jerusalem; going to Emmaus; walking on the sea; raising Jairus' daughter; at the grave of Lazarus; still the tempest; leaving the hall of Pilate; taking leave of his mother; among the doctors; in the Transfiguration; the woman weeping over him; and many other subjects of his life.

Architecture had conceived the idea of erecting a temple which should be in harmony with the purer and grander ideas of worship in the new revelation. Everything in it should be inspiring. The thoughts of the worshiper should be called upwards to the infinite and everlasting. The Pointed Gothic Cathedral has been called "the petrification of the Christian religion." It is said to be impossible for any thoughtful person to stand under that wonderful structure of the pointed Gothic, the Cologne Cathedral, without feeling some such impression as he does in the ancient forest or near a mighty cliff. The men who built those mighty cathedrals were men who believed in God, and were filled with religious enthusiasm. These wonderful symmetrical structures of stone, rising like pointed pines to the skies, are the prayers of the mediæval laborer; they are the offerings of beauty and perfected work to him who they believed had sacrificed all for men. Truly, Jesus in the Light of the World.—Exchange.

The light of the Christian shines brightest for Christ when he is least conscious that it is shining.

Our Boys and Girls.

The Tone of Voice.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cooed and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean it or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Youth's Companion.

How It All Happened.

Tommy had a cold. It was just a wee bit of a cold, not enough to count, Brother Fred said; but then Fred didn't know anything about it, of course.

"An' I can't bring in the kindling-wood or feed the chickens or go to school!" announced Tommy, jubilantly, and then he coughed—such a funny, made-up cough that Brother Fred laughed "Ho! ho!" and Sister Kate laughed "He! he!" and Mamma Stone said, "Deary me! You're not a bit like George Washington, are you?"

Tommy didn't know what it was all about, and he said so, and then mamma laughed, a bright, cheery laugh. "Do you know who George Washington was?" she said.

Tommy stood very straight and tall. He put back his shoulders and let his arms hang down by his sides. He looked just exactly as he did when he stood at the head of his class at school. "George Washington was a great general," he said quickly, "an' he was a soldier, an' a President of the United States, an' he was the 'father of his country,' 'sides lots of other things!"

"Good!" said mamma. "And George Washington was never too sick to do his duty, and that is one reason why he was a great general and a good soldier."

Tommy sniffed. "I guess George Washington never had a cold like mine!" he exclaimed.

"Ho! ho!" laughed Brother Fred. "He! he!" laughed Sister Kate again.

"Never had a cold?" said mamma. "Once upon a time he had a fever, and he had to stay in his bed for days and days, but the minute he was able to get up and go out again, back to his soldiers he went! Are you able to go out, Tommy, or must I put you to bed?"

Tommy looked solemn. "I don't want to go to bed!" he said decidedly. "I—"

"Then," said mamma, "a whole army of wood-sticks wants to see you, and some feathery soldiers want their breakfast, and a whole schoolroom of boys and girls will expect you to lead the march. If you wish you can play you are George Washington, instead of Tommy Stone, only one thing you must remember, if you play

that play, that you are never too sick to do your duty!"

And that is how it all happened that Tommy fed the hens and filled the wood-box, and when he went to school he had a new George Washington story to tell; and it was such a good story that the teacher put a star

When Tommy came home at noon his cough was gone and he had forgotten all about his cold, which all goes to prove that Brother Fred was right. It was not enough to count.—F. Margaret Bremner, in *Youth's Companion*.

New Scholar.

When Gracie got to Sunday-school on that afternoon her teacher had not come yet. But the other girls were there, with their heads close together, talking busily. As soon as they saw Gracie they told her what had happened.

"Do you see that dreadful-looking, ragged girl down by the door?" May began at once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her in our class. The idea!"

"What did you tell him?" asked Gracie.

"Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors, with their starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday-school."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. "You couldn't send anybody away from Sunday-school, could you, any more than if it was heaven?"

Not one of the other little girls had any answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it, I know; nor God, either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes, do," said May.

And in about one minute more the strange little scholar was being welcomed into the class as if she were a princess royal.

As their teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her all about it. This was why, when Sunday-school was all over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the church-yard gate.

"Girls," she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon, he would say: 'I was a stranger and ye took me in.'"—Sally Campbell, in "Mayflower."

Keep Vital.

"Gladstone, whose amazing vitality and exuberance has probably seemed to most people to be altogether due to nature, saw the possibility of listlessness coming to him, and was cool and deliberate in taking precautions against it. To experience the fascinations of some new subject of thought or study, and live into it with all one's might, at first deliberately and afterwards spontaneously, was one of the means by which he kept life in full flow up to the last.

The Home.

Joy Cometh With the Morning.

JULIA BREESE.

"Weeping may endure for a night but joy cometh in the morning."

The sky is weeping tears of white.
Tell me, what sorrow did befall thee?
But no, 'tis well; weep on tonight;
Joy must needs come with the dawning.
Look o'er the snow and behold the cedar,
Bent as with a load of care.
It needs a morning bright to free her
From the traces heaven's weeping has left there.

Has heaven in her anger brought thee low?
Hast thou sinned that she should so cover thee?
Ah, no; it needs but the afterglow
At the breaking of the morning we shall see.

Methinks now of my mother's hair,
Dressed in its robe of white.
Has old Father Time caressed her there?
Ah, no; 'tis the weeping of the night.

But lo, my cedar lifts its head,
Where sunshine is; no winter snows abound;
And so, with thee, my mother, thy last prayer said,
And weeping can no longer claim its crown.

Canst not see, oh, ye who'rt heavy laden
That cares like the snows must fall?
Canst not see that He would stay them
Were it not for blessings after all?

'Tis but the old, old story told anew
Of that bright and glorious resurrection morn.
How oft 'tis told within this book so true,
But not less oft by God's Book of nature worn.
Jackson, Calif.

McKinley's Courtship.

By the death of the late President McKinley the attention of the world has been called in a peculiar manner to his intense affection for his wife. His constant care over her in her feebleness, and their reciprocal love, seems to have made their home life almost Edenic.

In his will, expressing the desire that she may be "very comfortable all her life," in his tender solicitude after the shooting, "Break the news gently to Ida"; in his last "Good-bye! It is God's way," we see in the presence of death his love for her was deathless.

It is in itself so commendable, and the influence of his example so elevating upon the social life of the people, that they do not tire of hearing it, and all incidents illustrating it are read with interest.

The following was communicated to us by our personal friend, the Rev. R. W. Van Schoick, D.D., now Presiding Elder of the Niles District, Michigan Conference:

In the year 1894, during the Congressional campaign, Mr. McKinley spoke in the wigwam at Battle Creek to a multitude which filled the auditorium to its utmost capacity. After the meeting was over, he took the cars for Detroit, where he was to speak in the evening. Before the train started, Dr. Van Schoick was introduced to Mr. and Mrs. McKinley in their private car. Mr. McKinley was very cordial and communicative, and entered at once into a spirited conversation. Dr. Van Schoick was then pastor of the church at Albion.

"Yes," he said, "I know about your Albion Church, Mr. Van Schoick. It is one of the greatest in Michigan. Mrs. McKinley was a Presbyterian before we were married. She taught a large Bible class in the Sunday-school of the First Presbyterian church of Canton, and I was superintendent of the Sunday-school of

the First Methodist Episcopal church. In going to our respective schools we passed each other at the intersection of two streets, and sometimes stopped and chatted, and then, after this had gone on for several months, I said to her one afternoon, after we had talked longer than usual: 'I don't like this separation every Sunday, you going one way and I another. I don't think it is just right and fair. I think we ought always to go the same way. What do you think?'

"I think so, too," was her reply. That settled it," he laughingly said, "and we were married."

Was not that very gracefully and skillfully settled?

The next time Dr. Van Schoick saw him was at the armory in Cleveland, in May, 1896, at the General Conference of our church. Mr. McKinley came into the Conference hall, the delegates rose to their feet, cheered and waved their handkerchiefs. It was moved to take a recess of fifteen minute and that Mr. McKinley be invited to the platform for a hand-shaking reception.

It was done. While this was going on, Dr. Van Schoick wrote an article entitled "McKinley's Courtship." He then went to Mr. McKinley and said in a whisper, "Do you remember telling me the story of your courtship in your private car at Battle Creek two years ago?"

"Certainly, I remember the incident with much pleasure," he said.

"Well," replied the doctor, "I have often told my wife that was too nice a thing not to be published, but I could not give it to the press without your permission. I have hurriedly written it while your reception was taking place, and I wish to know whether or not you will approve it."

"Read it," said he. After I finished, he said, "Read it again." I did so, and was delighted with the answer:

"That's real pretty, Mr. Van Schoick. You have my permission to publish it, if you wish."

I handed it to the editor of the leading daily paper of Cleveland, telling him that Mr. McKinley had consented to its publication.

The editor replied, "You may consider that a great compliment, for I never knew a person so particular as he is about what is published concerning himself."—The Philadelphia Methodist.

How Japs Eat.

Even the highest class of Japanese women, no matter how rich their family may be, are brought up to be able to sew, cook and attend to their own homes.

In Japan the highest class of women never go to market. The market comes to them—that is, the dealers call and offer their wares for sale at their customers' doors. The fish merchant brings his stock, and if any is sold, prepares it for cooking. The green-grocer, the cake dealer, and, nowadays, the meat man, all go to their patrons' houses.

Nearly all Japanese women make their own clothes; at all events, even the very richest embroider their garments themselves. Dinner is served at or a little before dusk the year round. A small table about one foot square and eight inches high, is set before each person. On this is a laquer tray, with space for four or five dishes each four or five inches in diameter. There are definite places for each little bowl or dish. The rice bowl is on the left, the soup bowl in the middle. One's appetite is measured according to the number of bowls of rice one eats. A maid is at hand with a large box of rice to replenish the bowls. If a few grains are left in the bottom of the bowl, she is aware that those eating have had sufficient; but should one empty his bowl she will once more fill it.—Presbyterian.

"Don't Speak

To the motorman," is a sign to be seen on the front platform of many cars. It requires all his thought, all his energy and all his strength to pilot his car through crowded streets. The strain tells on him, and some when he gets "rattled" and has an accident. The surest way to sustain the physical strength and nervous force required by the motorman or railroad man is to keep the stomach in a condition of sound health. When the stomach becomes "weak," food is imperfectly digested and the body is deprived of its necessary nourishment. The nerves are "unstrung" and the body is weakened.

The timely use of Doctor Pierce's Golden Medical Discovery when the stomach is "weak" will re-establish the body in vigorous health. It cures diseases of the stomach and other organs of digestion and nutrition, nourishes the nerves and purifies the blood.

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"A HEAP HARDER."

"I don't think I can be a Christian," said one of my little Sabbath-school class, "because it's so hard. You have to think right things, and to say right things, and to do right things, and if you are going in for being a Christian; and that's awful hard."

"It may be hard," said the boy sitting next to him; "but how about meeting God some day without being a Christian? You've got to answer to him for all those wrong words and things, and it's going to be a heap harder than if you haven't made it square first."—Selected.

Death to a good man is but passing through a dark entry out of one little dusky room in his Father's house into another that is fair and large, light and glorious.—Adam Clarke.

We must be as careful to keep friends as to make them. The affections should not be mere "tents of a night." Friendship gives no privilege to make ourselves disagreeable.—Lubbock.

If you cannot be great, be willing to serve God in things that are small.—S. F. Smith.

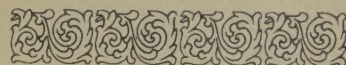
"Flowery language" is a poor substitute for poverty of thought.

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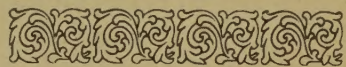
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BY BLANCHE TRENNOR HEATH.

How does the swallow build her nest?
Hour after hour with careful quest
She hovers on the wing, and weaves
Her sheltered nest beneath the eaves,
With joyous flight and carol free,
Content her growing nest to see.

How does the oak uprear his height?
Leaf after leaf through day and night
Exultant to the breeze he flings,
And still in fresher greenness springs,
By ministry of sun and rain
Content his daily growth to gain.

Rejoice and be at ease, O Heart!
Shalt thou receive a poorer part?
Fret not thyself, but ponder thou
The lesson of the bird and bough,
Content in simple faith, as they,
To grow a little every day.

Repartee.

Lady Customer: "Have you any Sunday toys that I could give to my little grandson?"

Shopman: "Yes. Here is our sixpenny box of soldiers."

Lady Customer: "But I couldn't think of letting the child play at soldiers on a Sunday!"

Shopman: "Of course not, madam. But these are Salvation Army soldiers.—Ram's Horn."

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